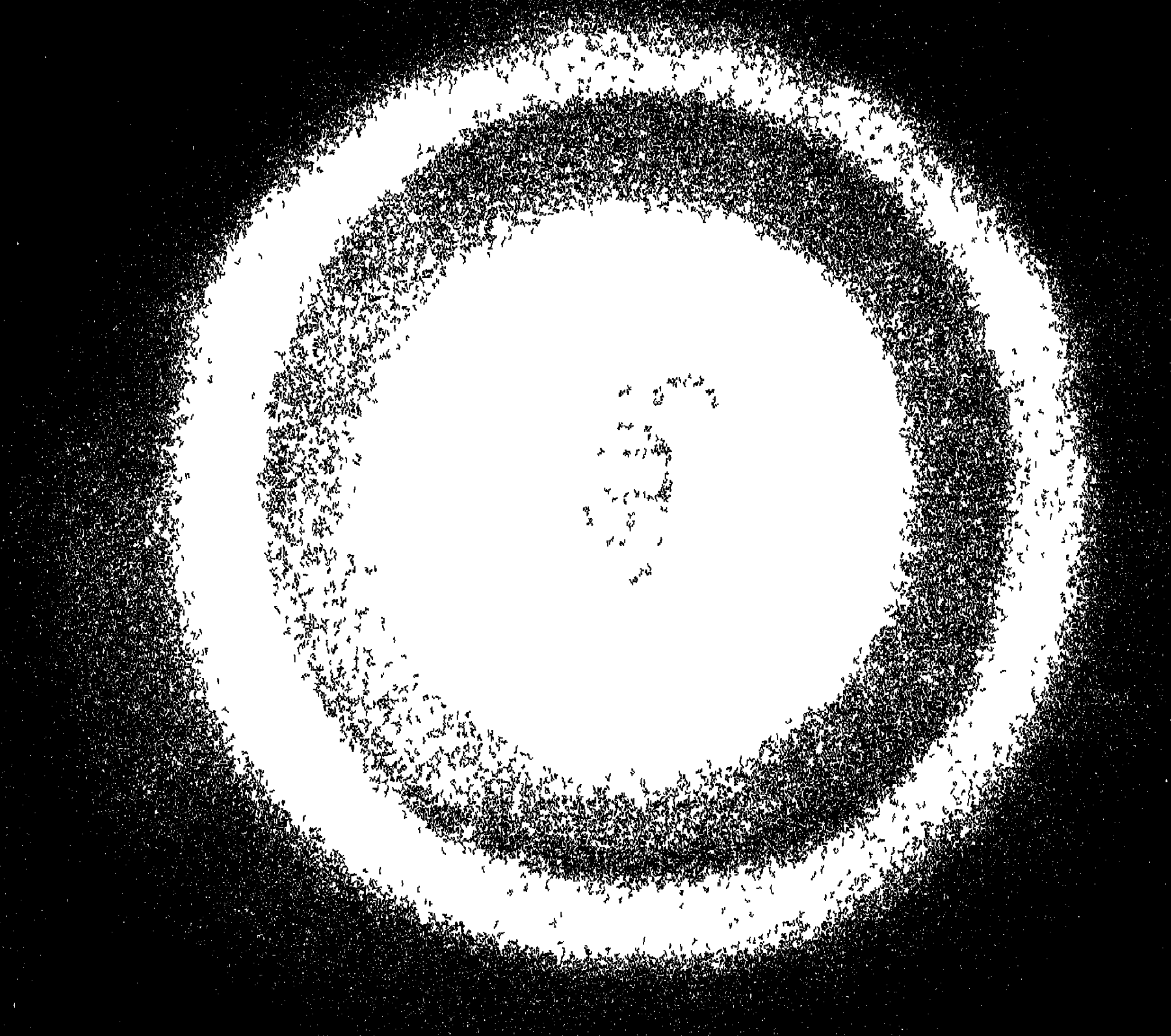


ILLUSTRATED

NAMOKĀRA MAHĀ MANTRA

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[Forms of five venerables, Importance of *Namokara*, Methods of meditational practices, Benefits of *Namokara* and (in appendices) various experiments with Mantras]

Guidance
Upadhyaya Shri Kewal Muni

Editor
Shrichand Surana 'Saras

English Translation
Surendra Bothra

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Illustrated Namokara Mahamantra

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Editor

Shrichand Surana 'Saras'

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FOREWORD

The inner force (the power of the soul) is the most vital force the human beings have. Meditation, repetition, chanting, eulogising, devotion, veneration, etc , are all instruments for awakening that infinite force With the help of the God, the Guru, a mantra or other such sources we may develop and sharpen our inner powers All miracles have their source in the developed and intense inner powers

Namokāra Mahāmantra is an extraordinary mantra. It is aimed at visualisation, remembrance, pondering, meditation and realisation of the fully developed and the developing pure forms of the soul and not at some personified deity That is why this mantra is eternal and perpetual

The common mantras give mundane benefits only, but the extraordinary mantras give mundane as well as spiritual benefits. As such the *Namokāra Mantra* is believed to be the all-fulfilling unique spiritual mantra Reading what is available in the Jain literature about the inconceivable powers of this *Mahāmantra* the mind is flooded with faith and belief Every pore becomes full of elation and there arises a strong desire to depend on this *Mahāmantra* absolutely

So much has been written about the greatness, form, practices, experiments and other such topics that it is impossible to read in one life time But still the demand for new books from the devotees continues

It is probably for the first time that such a beautiful and live-illustrated publication of the *Namokāra Mahāmantra* has been done Thus it is unique and unparalleled.

Illustrations have their own utility and meaningfulness Illustrations make it easy to understand quickly and naturally a subject that is difficult to grasp even with the help of volumes of books, serious discourses or long discussions The process of stabilising mind with the help of visualisation of a thing has been termed as *pindasthadhyāna* (on physical objects), *padasthadhyāna* (on syllables or sounds), and *rūpasthadhyāna* (on the divine form) in the *Yogaśāstra*

Plenty of detailed and probing study, pondering and analysis of many related works has been put in while conceptualising and layingout the illustrations of this book. There are numerous problems in giving form to the formless I have tried my best that the overall form, methods of meditation, process of chanting, chromatology and the multifaceted uses and benefits of the *Namaskāra mantra* are presented with the help of imaginative and attractive illustrations so that millions of Jains, having faith in the *Namokāra mantra,* may understand this deep subject. Thousands of Jain youth may easily understand the concepts of *Arihanta, Siddha, Ācārya* , *Upādhyāya* and *Sādhu* and may take interest in the meditation and chanting of the supreme venerables

They will also be able to utilise the miraculous effects of the *Namokāra Mahāmantra* in solving the economic, family, social and psychological problems that mostly arise out of mental feebleness

For example see the 'The Self Protection Shield' (Illustration)

The security of life and wealth is the most important subject in modern life Everyone is worried about his security The self-protection shield constituted with *Namokāra* is an astonishing and miraculous solution of this problem. This shield increases our inner power and self confidence and any attack, blow or accident is automatically avoided

We hear of many incidents of removal of ailments, povérty, fears, and torments of many a people with the help of *Namokāra* repetitions Experiences of wish-fulfillment have also been heard of As such, without any doubt it can be accepted that the *Namokāra mantra* is helpful in tackling the problems, difficulties, worries, and hurdles of life , in fact it is the most effective help for the soul

But if the *Namokāra* meditation is done only for mundane benefits its divine spiritual benefits may be lost As such it should always be aimed at great spiritual goals, the ordinary worldly goals will be achieved automatically

With the view to make the coverage wide and complete, the illustrations about the *Namokāra Mantra* also include those about colour meditation, syllable meditation, method of chanting, self-protection shield etc These will prove to be of great help for the meditators and chanters We have tried to use the medium of story-illustration to highlight the use and benefits of the *Namokāra*, not just to entertain

At the end there are five appendices where those topics have been elaborated which are given in brief in the illustrated section due to space limitations The inclusion of 2 real life incidents of the miracle of *Namokāra* and the Mantras for pacification of the Planets in the appendices has enhanced the grip and the usefulness of the book In the end we have given the famous Sarvatobhadra *ānupūrvī* (the numerical combinations of chanting)

We had published the *Illustrated Bhaktāmara Stotra* about a year back That too was a new experiment in its style of presentation It was succesful beyond any expectations Encouraged by this we determined to present to our readers this more useful work with an alround improvement in production techniques

The credit for inspiring, guiding and encouraging the publication of this work mainly goes to the senior saint of the *Śramana Sangha, Upādhyāya Śrī Kewal Muniji* While *Bhaktāmara* was in the process of publication he had wished that another such useful publication should also be taken up

Revered *Upādhyāyaśrī* is a great thinker He is well versed in radical visualisation and conceptualisation He is an endowed person and he recognises and appreciates ability He has created volumes of works, in new and popular style, aimed at strengthening Jain values in the new generation It is a very important contribution to Jain literature Thanks to the concept and inspiration of *Upādhyāyaśrī* that I have been able to give shape to this publication

The feeling of encouragement imparted by my devoted wife S *Līlā Suranā* has also been helpful in timely completion of this project The contribution and co-operation of the artist *Śrī Purusottam Singh* and the printer *Śrī Brij Mohan Śivahare* is also worth mentioning

My thanks to *Śrī Surendra Bothara* for this English translation and his effort to bring it as close to the original as possible I feel duty bound to thank the authors and publishers of all the books from where I have drawn valuable assistance in planning this *ILLUSTRATED NAMOKĀRA MAHĀMANTRA*

Shrichand Surana 'Saras'

Diwakar Prakashan,
Lila Niketan,
AGRA



प्रसिद्ध वक्ता जैन दिवाकर श्री चौथमलजी महाराज

FAMOUS ORATOR JAIN DIWAKAR SRI CHAUTHMALJI MAHARAJ

Birth	*Deeksha*	*Expiration*
V.S. 1934	V. S. 1952	V. S. 2007
Kartik Shukla 13, Sunday	Falgun Shukla 3, Sunday	Margashiroh Shukla 9
Neemuch (Madhya Pradesh)		Sunday, Kota

AN INSPIRING PERSONALITY

Jain Diwakar Gurudeva Shri Chauthmalji Maharaj

The life of *Śrī Cauthmaljī Mahārāj* was as inherently and naturally pious as the Gaṅgā. Like the Gaṅgā it had a purifying influence over the masses He was born to religious *Kesara Bāī* and *Śrī Gangārāmjī* of *Neemuch*

He was initiated into the religious order by the poet saint *Śrī Hīrālāljī mahārāj*

Since the very beginning he had an intense desire to acquire knowledge. Besides the Jain religious and philosophical works he also studied in details the religious books of Hindūism, Buddhism, Islām, Zoroastrianism, Christianity etc He covered whole of India, touring on foot, with an open mind and broad viewpoint, for the welfare of the humanity in general

His speech had a mesmerizing quality that effortlessly affected a change of heart in the listener Influenced by his discourses many princes, landlords and British officers gave up bad-habits like hunting and turned vegetarian. Not only this, they also campaigned in their areas for compassion towards living beings

His speeches inspired hundreds of Bhīls, aborigins, traditionally backward people and people from violent professions to give up alcohol and violence and accept pious and compassionate life-style Hundreds of violent, deceitful and corrupt people were converted and brought into mainstream

His life was extremely simple and full of spiritual practices His chantings and blessings bestowed astonishing benefits to the miserables, sick and oppressed. They became devoted.

Having unwavering faith in his religious philosophy and principles, he was a tolerant monk with assimilative attitude The concept of oneness of all religions was an integral part of his life He had co-ordial and harmonious relations with other religions

The *Gurudevaśrī* was a forceful orator, gifted poet, accomplished writer, successful collector and a versatile genious He always worked for organisation, unity and amity

His personality spread spiritual light for all, like the rising sun That is why the devotees decorated him with terms like *Jagadvallabha* (master of the world), *Jaindivākara* (The sun of Jains), *Prasiddha Vaktā* (famous orator), etc

In the year V 2007 when he left for his eternal abode in the town of Kotā, sadness spread over thousands of Jains and non-Jains alike and everyone uttered in unison–

The Jain sun (Jain *Diwākara*) has set.

Such epoch making personality appears once in centuries

UPADHYAYA SHRI KEWAL MUNI

Upādhyāya Śrī Kewal munıjī Mahārāj is a respected and reverential name in the present *Sthānakvāsī* Jain (a sect of Jainism) society He is one of the leading disciples of Jain *Diwākara Gurudeva Śrī Cauthmaljī Mahārāj*

He is studious, reserved, imaginative and creative by nature Since his childhood he has been fond of writing poetry He has a sharp memory He has a natural inclination to study, ponder, analyse and write on subjects of his interest.

He commands a forceful and eloquent style of oration. Inspite of having a profound faith in Jain scriptures and culture he keeps on studying every religion, culture and literature from all over the world.

He has written a 600 page commentary on *Tattvārtha Sūtra* based on a comparative study with canonical references *Āgama-muktā*, based on the detailed study of the explanatory texts of the canons (*Āgam*), is a superlative work by him The 'explanatory–texts' forms a large part of Jain literature that contains voluminous works by generations of scholars trying to reveal the esoteric knowledge inherent in the canons

He has written more that 75 books on Jain mythical stories and other fictional works. Besides being simple and interesting, his style is based on the realities of life

He takes keen interest in propagating education and moral values

It was only through his inspiration that in 1989 the *Bhagavāna Mahāvīra Jain Educational Trust* was launched in Bangalore and within one year of working the *Bhagavāna Mahāvīra Jain Degree College* was started At this institution moral, ethical and religious education is also given besides the academic education

A large Women's college (*Bhagavāna Mahāvīra Women's College*) is also being established in the near future due to his efforts

In the fields of Jain literature, culture and education the name of *Upādhyāya Śrī Kewal Munıjī* will always shine in golden letters He has made a large contribution to the wealth of Jain literature



UPADHYAYA KAVIRATNA SHRI KEWALMUNI

Birth	*Deeksha*
V S 1970	V S 1981
Shravan Krishna 13	Falgun Krishna 5



THE ṆAMOKĀRA MAHĀMANTRA

Jains throughout the world chant this great incantation (mantra) with full faith and belief Through this mantra one invokes pure soul, not any individual. It has five lines, meaning

- I bow before the Arihantas (Paying homage I convey my veneration to the conquerors of Karmas.)
- I bow before the Siddhas. (Paying homage I convey my veneration to the perfected and liberated souls.)
- I bow before the *Ācāryas* (Paying homage I convey my venerations to the leaders of Jain order)
- I bow before *Upādhyāyas* (Paying homage I convey my venerations to the teachers of the scriptures)
- I bow before all the *Sādhūs* in the world. (Paying homage I convey my venerations to all the mendicants/monks in the world.)

Sincerely done, this five-fold veneration to pure souls wipes away all sins It is the most auspicious

There are 35 letters in the five mantra-lines and 33 in the auxiliary lines This 68 letter *mahā-mantra* is an all-fulfilling, beneficent and eternally perfect mantra

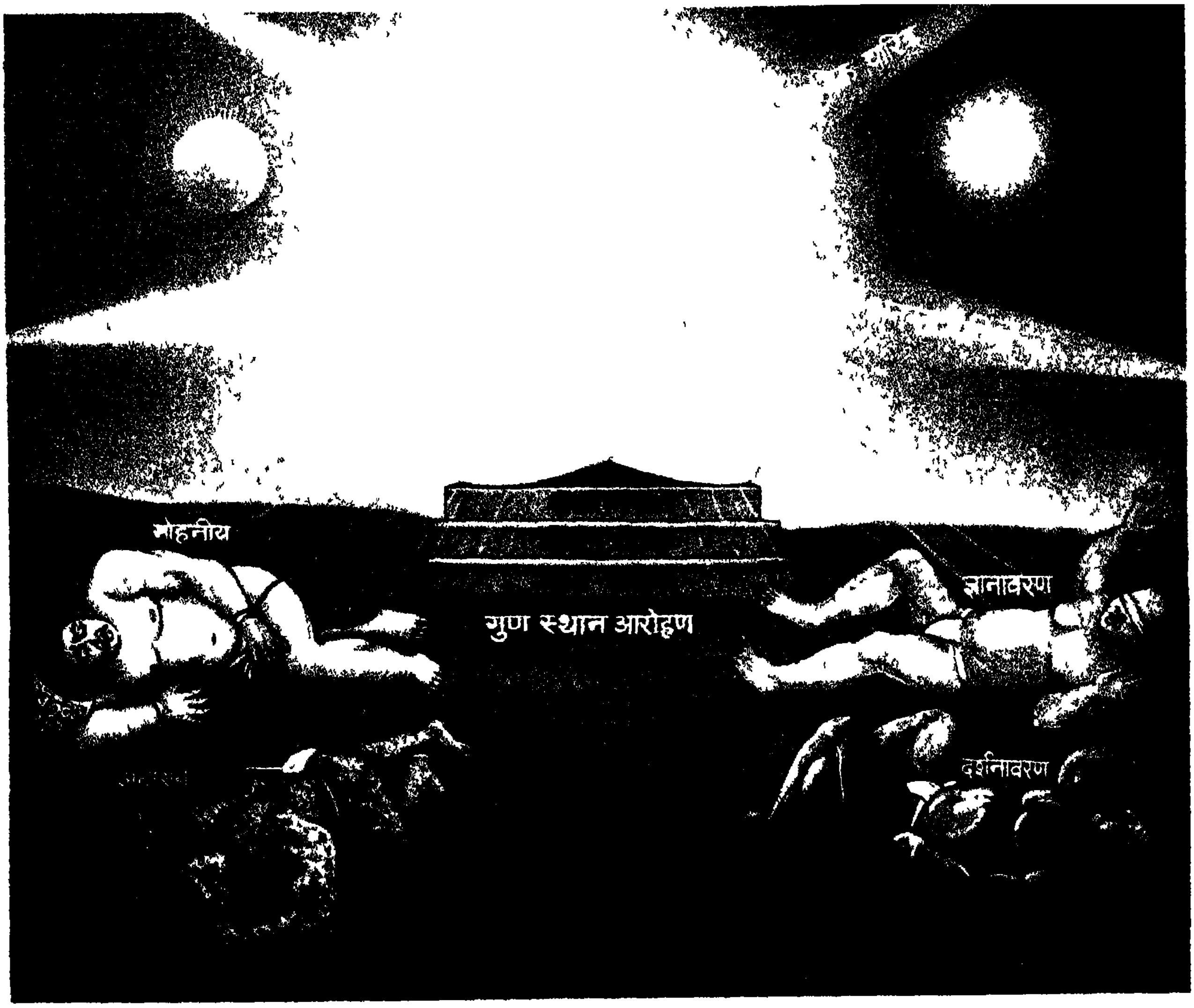
Illustration : In the illustration it is shown that this mantra is supreme in all the three worlds–the Nadir (symbolised by water), the Earth (symbolised by land) and the Zenith (symbolised by sky). It is revered by the sun, the moon, gods, demi-gods, demons, human beings and all the other beings in the universe

The sounds inherent in the Ṇamokāra Mantra have inconceivable power Every single letter here is a mantra in itself. When one meditates over it with pure and stable mind he becomes safe from torments, fear and evil, it protects like a shield.

It subdues the astrological mis-influences of the planets and saves from the torments caused by evil spirits and ferocious creatures It enhances well-being, happiness and wealth.

He who practices its meditation attains heaven and liberation.

N.B. Both the pronunciations of the first letter–'*Ṇamo*' (णमो) and 'Namo'(नमो) are correct.



NAMO ARIHANTĀNAM

1. (A) ***The Conception of Arihanta*** The word Arihanta (Ari+hanta) means the destroyer (*hantā*) of enemy (Ari) The concept of Arihanta is defined as

Atthavihaṁ pi ya kammaṁ aribhūyaṁ hoi sayala jīvānaṁ
Taṁ kammaṁ arihantā arihantā tena vuccanti
अट्ठविहं पि य कम्मं अरिभूयं होइ सयल जीवाणं । तं कम्ममरिहंता अरिहंता तेण वुच्चंति ॥

Eight types of karmas (micro particles that adhere to the soul having energy to bound it) are the enemies of the soul in mundane body The destroyers of these eight enemies in the form of karma are called arihantas

The most potent enemies of the soul are inner vices like infatuation, *etc* These vices have been divided into eight groups and are called eight karmas These eight karmas are the only foes of the soul. No one in this world has any enemy other than these karmas The four strongest and vitiating karmas (the ghātī–obscuring the inherent qualities of soul–karmas) are

1 Mohanīya (illusory) This includes attachment, greed, aversion and passions Illusion is the worst enemy of the soul It is the king of karmas 2 *Antarāya* (Power hindering) This karma obstructs the development and spread of the powers of the soul 3 *Jñānāvarana* (Knowledge obstructing) The soul has infinite power of knowledge But the *jñānāvarana* Karma impedes this power like a veil over the eyes 4 *Darśanāvarana* (perception obstructing) This obstructs the indistinguishable perception of common things

Illustration : The Jain system of purification of soul has formulated fourteen levels of these are termed as *gunasthāna* In order to destroy these four karma-enemies the mendicant ascends over the seventh (soul purification step-गुणस्थान) *gunasthāna* where all the evil karmas are absent, pure meditation (the twelfth *gunasthāna*) and feeling of detachment (the thirteenth *gunasthāna* of freedom from attachment and aversion) He, then, defeats the four karma-enemies with the help of the bright and powerful rays of his pure penance and meditation. Becoming the conqueror of self, he attains the position



of Arihanta. After this, there manifests in the soul the divine light of the infinite quadrant of (1) pure character (*Ksāyika cāritra*), (2) Infinite potency (Ananta *vīrya*), (3) Omniscience (Kewal *Jñāna*) and (4) Pure perception (Kewal *darśana*)

This line *Namo Arihantānam* is visualized in white colour.

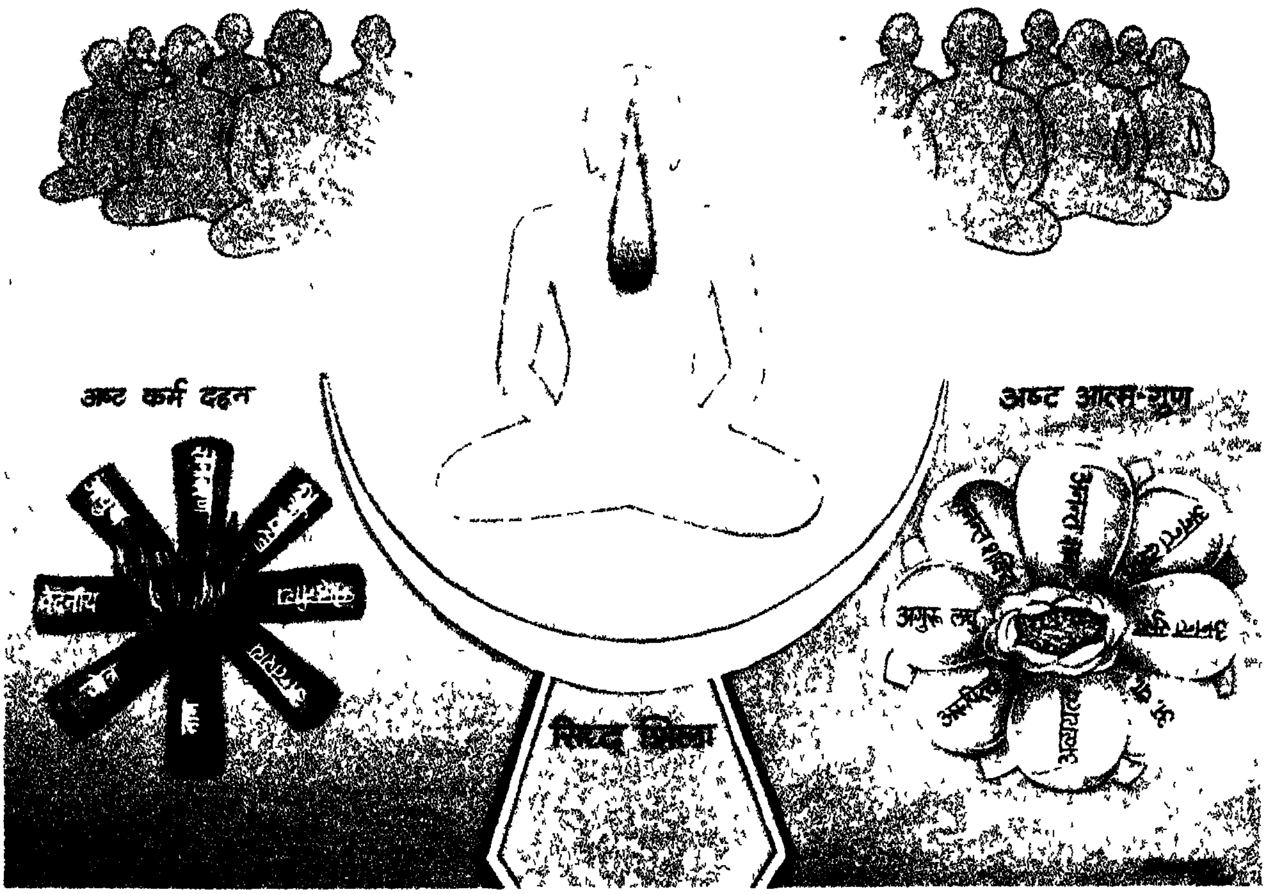
1. (B) *The direct view of the Lord Arihanta*

Read observing the Illustration Possessing the infinite quadrant, the Arihantas are unique individuals having many divine superlatives with limitless grandeur When they sit in the *Samavasarana* (the religious assembly of a *Tīrthamkara*) they are adorned with eight felicitations namely 1 The *Aśoka* tree, 2 The triple canopy, 3 The divine throne, 4 The pair of divine whisks, 5 The divine shower of flowers, 6 The divine orb, bright as the sun, 7 The divine drums, and 8 The divine speech, clearly audible upto one kosa or approximately 9 09 miles and comprehensible to all living beings In his assembly sit angels, demons, human beings and the creatures who are natural enemies like lion and goat, snake and mongoose, peacock and snake, forgetting their enmity and comprehending his discourse in their respective languages

Drought, flood, storm, epidemic and other such natural calamities as well as war and other man-made problems do not occur around the place where the Lord Arihanta dwells.

The meditation of the divine form of the Lord Arihanta, adorned with these twelve attributes, evokes benign feelings Even an enemy is affused with the feelings of love, respect and friendship Fear and other such feelings are removed. Peace and strength grow Feeling of detachment surfaces

First, look at the illustration attentively, then close the eyes and try to visualise the form of the Lord Arihanta With every breath utter the line *Namo Arihantānam* and practice to absorb that form in your mind. Continue to repeat '*Namo Arihantānam*' with every inhalation and exhalation. This would help the growth of the feeling of submission toward the Lord Arihanta. Proximity with the Lord will be experienced. A sensation of union with the Arihant will be felt.



NAMO SIDDHĀNAM

2 *The Conception of Siddha*

Siddha is that soul which has achieved complete fulfilment of all its desires , also remembering it and thinking and meditating about this supreme soul fulfils all desires

The Arihanta, who has already destroyed the four ghātī (vitiating) Karmas, when destroys the remaining four aghātī (non-vitiating or resultant) Karmas namely (1) *Vedanīya* (emotion evoking), (2) *Nāma* (form determining), (3) Gotra (status determining) and (4) *āyusya*, (age determining), becomes a Siddha

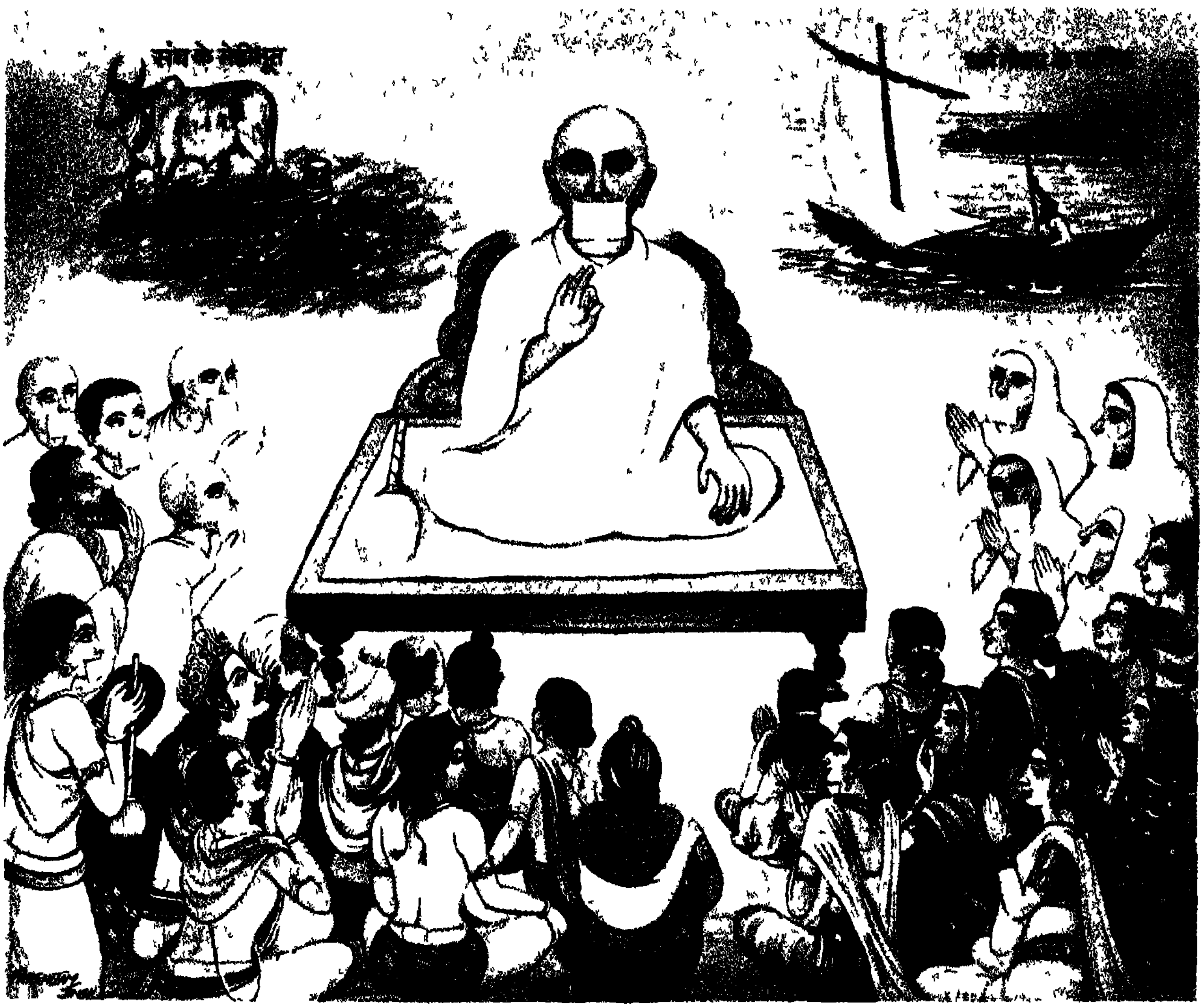
Illustration : Concentrate on the illustration and observe The soul attains the Siddha state that is free of all karmas by burning and reducing to ash all the eight karmas, shown as pieces of wood, in the fire of penance, meditation, etc As a lotus flower blooms when sunlight falls on it, eight natural attributes of the soul spontaneously appear with the destruction of eight karmas

The eight natural attributes or the inherent powers are shown as petals of a blooming lotus These are 1 Infinite knowledge, 2. Limitless perception, 3 Un-ending happiness, 4 Flawless conduct, 5 Supreme power, 6. Formlessness (a form without name, dimension and shape), 7 Masslessness (equanimity), and 8 Indestructible constitution After liberation the Siddha soul exists at the crescent shaped Siddha loka (abode) situated at the edge of the universe

In this Siddha loka (abode) innumerable souls exist in aural form. As a flame fuses into another, innumerable souls in there eternal aural form fuse and occupy the same space but still maintain their individual existence

While concentrating on the Siddha if one meditates about its complete healthy, blissful, all-endowing and eternally happy form, the same attributes start appearing within one's own soul

The visualization of this line *Namo Siddhānam* is done in red colour



NAMO ĀYARIYĀNAM

3. *The Conception of Ācārya* .

Arihanta and Siddha are the gods of gods, (देवाधिदेव) i.e., God. The *ācāryas* are said to be the leader of dharma (religion)

(Read with reference to the illustration) The duty of the *ācārya* is to preach the religion of right faith, right knowledge, and right conduct to the four-fold religio-social organisation comprising of *sādhu* (monk), *sādhvī* (nun), *śrāvaka* (layman) and *śrāvikā* (lay-woman) He is also supposed to ensure that he and his organisation follows the prescribed norms of good conduct, restraints, rules, and discipline

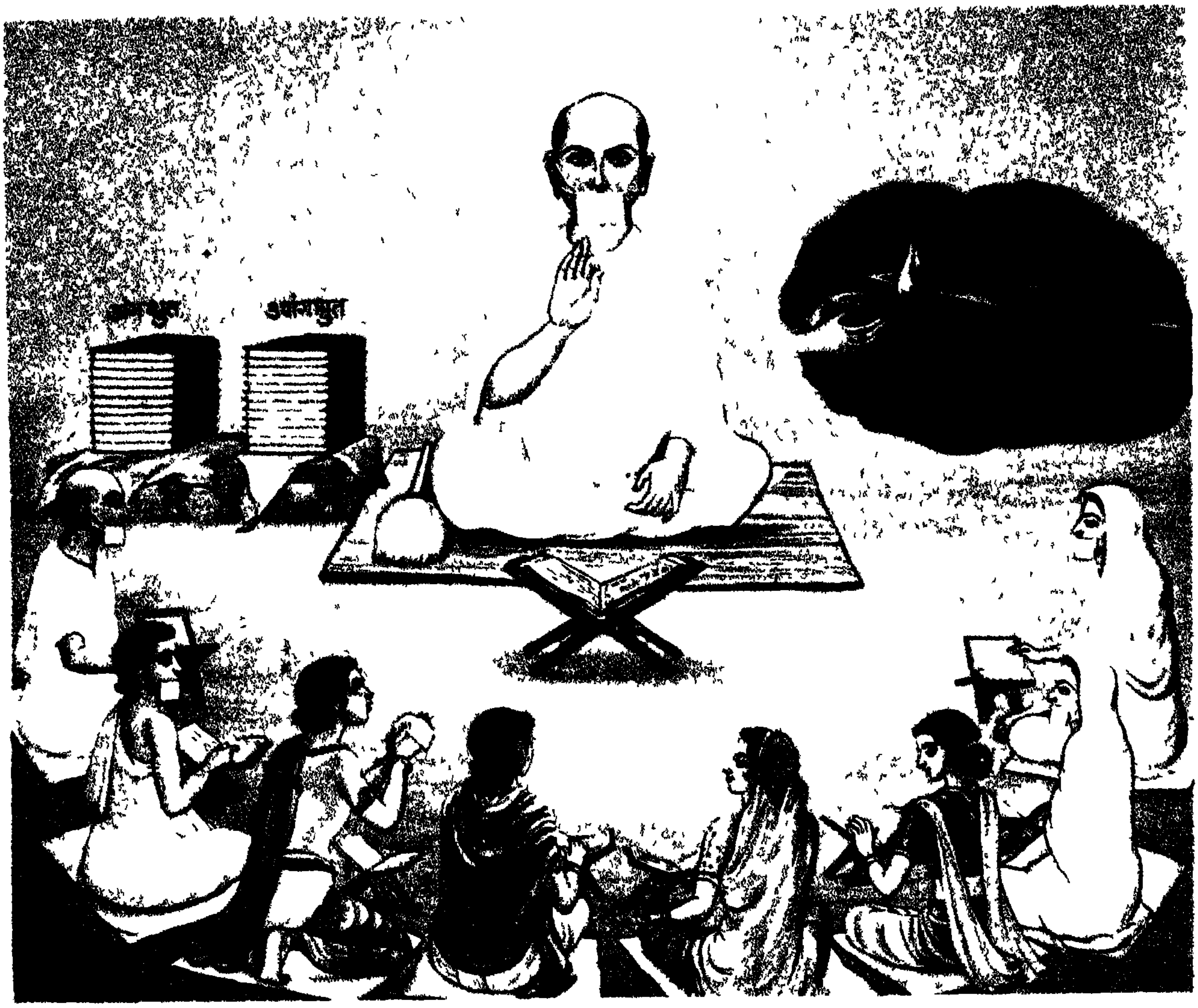
Illustration : Like the peg in the barn around which the ox moves, the *ācārya* is the axis around which the religious organisation moves The *ācārya* is the captain and navigator of the ship of religious organisation

The religious life of an *ācārya* is supposed to have the following thirty six qualities

(1 – 5) Discipline of the five physical senses, (6 – 14) observation of celibacy with nine guptis (restraints), (15 – 18) routing of the four passions like anger, *etc*, (19 – 23) complete observation of the five great vows like *ahimsā*, *etc.* (24 – 28) pursuance of the five conducts like *jñānācāra*, (knowledge), *etc* (29 – 33) observation of the five rules of vigilance like *īryā samiti* (vigilance of movement), (34 – 36) observation of three guptis (restraints) like manogupti or restraint of thought, *etc*

Besides these, an *ācārya* has many more qualities like adaptability, impressive oration, hold over the Jain organisation, *etc.*

As we meditate over '*Namo āyariyānam*' we get determination for good conduct and inner strength for following lofty ideals Concentrating over this line gives rise to pious feelings, purifies attitudes, and disciplines intense passions The colour attributed to this line is golden yellow



NAMO UVAJJHĀYĀNAM

4. ***The Conception of Upādhyāya***

The *Sanskrta* form of the *Prakrta* word *uvajjhāya* is *upādhyāya* Up–means near Adhyāya–means to study Those from whom one can get the knowledge of the scriptures are *upādhyāyas* They are like torches of knowledge

Illustration : *Upādhyāya* is like a burning lamp that lights other lamps with the touch of its flame of knowledge As donating eye to a blind is a magnanimous deed, giving knowledge to an ignorant is a great virtue This pious work is done by *upādhyāyas*

The eleven volumes of *Anga Śruta* (preachings of *Tīrthamkara Mahāvīra* and scribed by ganadharas, and twelve *Upānga Śruta* (subordinate scriptures to the *angaśruta* but scribed by *ācāryas* other than *ganadharas*) (on the table to the right of the *Upādhyāya*) are jointly called the *Ganipitaka* These canons form the foundation of the knowledge in the Jain religion To do deep study of these, to guide others openly in proper study and to answer queries and clear doubts of disciples is the work of the *upādhyāya*

The twenty five qualities of *upādhyāya* are (1 – 11) – the eleven *Angas*, (12 – 23)–the twelve *Upāngas*, (24)–*Carana sattarī* (seventy general rules of monks) and (25)–*Karana sattarī* (seventy special rules observed by monks)

To meditate over the *Namo Uvajjhāyānam* line as the flame of knowledge is helpful in attaining knowledge and education This line is visualized with a blue glow The blue colour imparts peace and tranquillity and helps in concentration.



NAMO LOE SAVVA SĀHŪNAM

5 *The conception of Sādhu*

The *Sādhu* is the symbol of austere spiritual practice The *Sādhu* is a live combination of penance and tolerance The *Sādhu* is a flowing stream of compassion, good-will, equanimity and purity

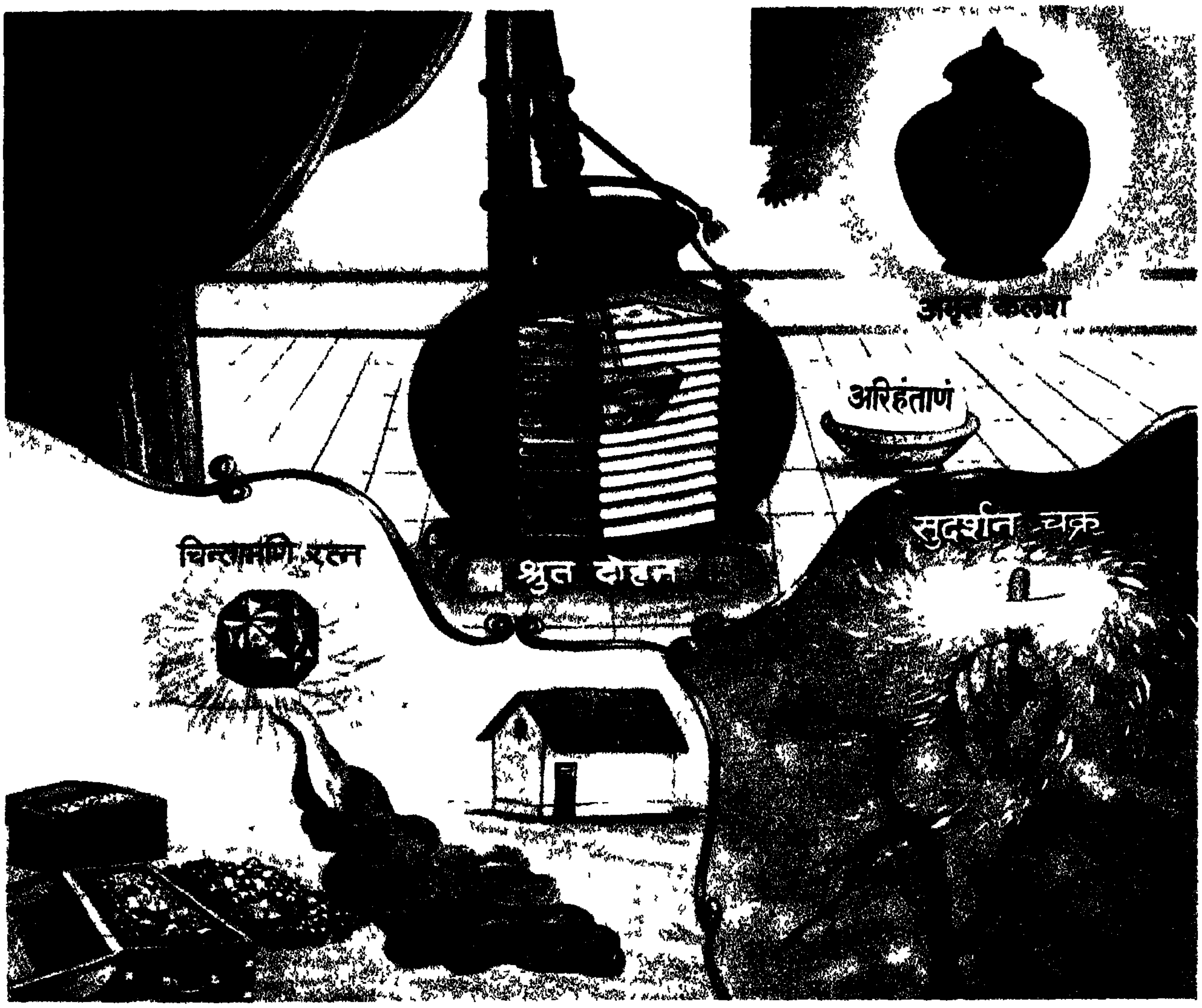
The twenty seven qualities of a *Sādhu*, mentioned in the canons, are as follows–

(1 – 5) Observer of five great vows, (6 – 10) Controller and discipliner of the five senses, (11 – 14) Victor of the four passions, (15) Truth of feeling–truth continues to resonate in his feelings and thoughts, (16) Truth of conduct–his behaviour and conduct are truthful, (17) Truth of speech–there is uniformity in his speech and action, (18) Tranquillity of mind–he is a tranquil and contented in mind, (19) Tranquillity of speech–he is disciplined and ethical in speech, (20) Tranquillity of body–he is disciplined in physical activity, (21) he is forgiving, (22) he has feelings of detachment, (23 – 25) he is deeply engrossed in practices leading to purity of faith, knowledge, and conduct, (26) he is equanimously tolerant to pain and sorrow, and (27) he is free of the fear of death

Illustration : A *Sādhu* carries the five mountains of great vows (पच महाव्रत) (non-violence, truth, non-stealing, celibacy and detachment) on his strong shoulders He disciplines the five senses depicted by eyes, ears, nose, tongue and limbs (body) He is equanimous towards both, who bow and respect him, as well as who, driven by anger, hurt his body and feelings A *Sādhu* is not afraid of a snake or a lion and as such the ideal example of the definition–***Samayāe Samano* hoi** (he who is equanimous is a *śramana*)

The meditation over the line '*Namo loe savva Sāhūnam*' is done in sparkling black colour and it enhances the feelings of patience, forgiveness, pity, tolerance, discipline and compassion

Note–For explanation see Appendix



THE GREATNESS OF NAMOKĀRA

The Jain *ācāryas* have said

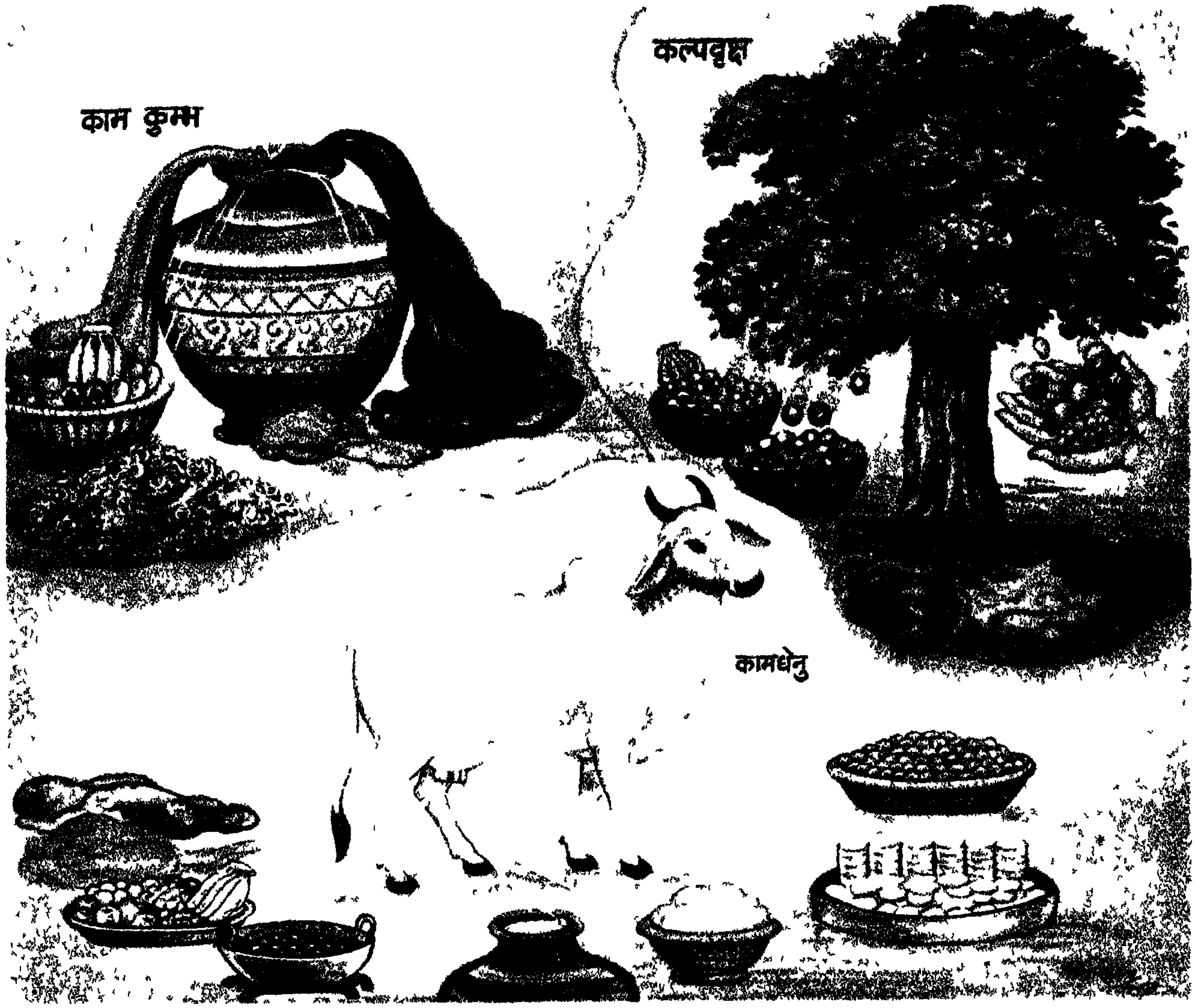
> ***Jina sāsanassa sāro caudas puvvānam jo samuddhāro,***
> ***Jassa mane navakāro samsāro tassa kim kunai?*** –*Namaskār stotra, 25*
>
> **जिणसासणस्स सारो, चउदस पुव्वाणं जो समुद्धारो । जस्स मणे णवकारो, संसारो तस्स किं कुणइ ?**

This *namokāra mantra* is the essence of Jain dharma It is the butter churned out of the fourteen *pūrvas* (the ocean of the knowledge revealed by the *Tīrthamkara*) He, who absorbs this remains untouched by the mundane world

The bearer of the fruit of heaven and liberation, the great *namokāra mantra* is far superior to the other wish-fulfilling divine things like–(*cintāmani ratna* (wish-fulfilling gem), *kalpavrksa* (divine tree), *kāmadhenu* (divine cow), *kāmakumbha* (divine pitcher), *amrta kalaśa* (ambrosia pot), *etc*

Illustration : Look at the illustration and observe the following

1 The butter or the essence extracted by churning the fourteen *pūrvas* is the five line mantra beginning with *namo arihantānam*
2 According to mythology, when the gods and demons jointly churned the ocean the best of the thing they got was the pitcher of ambrosia Similarly, by churning all knowledge, science, scriptures and mantras the ambrosia-pot we got is known as the ***panca paramesthī namaskāra* mantra.**
3 Through its divine power the wish-fulfilling-gem bestows the desired things like house, gems, cloth, *etc* But this *mahāmantra* bestows everything even without asking, just by chanting
4 As the *sudarśana* cakra (the disc weapon) of the *Vāsudeva* annihilates all enemies, so the *namokāra mantra* destroys all impediments, fear, suffering, disease, poverty, *etc.*



5 As the *kāma*-kumbha (the divine pitcher) delivers eatables on demand,
6 As the divine tree delivers desired fruits
7 As the divine cow gives abundant milk products
Similar, but more effective is the *namokāra* mantra.

If one meditates over it with pure conscience he gets spiritual capacity and power besides the mundane pleasures and wealth. It is capable of bestowing all pleasures in this life as well as the immortal fruit of liberation in the next life.

These lines from the '*Namaskārafala* stotra couplet, 9 are worth mentioning

Kim es mahārayanam ? kim vā cintāmanivva navakāro ?
Kim kappaddum sarisā ? nahu nahu tānam pi ahiyayaro

किं एस महारयणं ? किं वा चिन्तामणिव्व नवकारो ?
किं कप्पदुदुम सरिसा ? नहु नहु ताणं पि अहिययरो ?

Is it the wish-fulfilling gem ? Or is it like the wish-fulfilling tree ? No, No, it is even more divinely effectual

If the *namokāra mantra* is recited before a new-born it gets grandeur and wealth. If the *namokāra mantra* is recited before someone on the death-bed he transmigrates to a better next life

According to the '*Navakārasāra-stavana gāthā*-3,' It is the śudarśana cakra (the disc weapon) that destroys evil enemies

Ācārya Siddhasena has defined it as (*aihikāmusmika* **saukhya** ***kāmadhuk***) the divine cow that bestows happiness in this world and the world beyond.



THE PANCA NAMASKĀRA CAKRA

Describing the sixteen segment *namaskāra* cakra (disc) it has been mentioned in the '*Panca paramesthī namaskāra stotra*'

Solas–paramakkharabīya–bindu–gabbho jaguttamo joi (36)

सोलस–परमक्खरबीय–बिन्दु–गब्भो जगुत्तमो जोइ ॥३६॥

This *panca namaskāra* cakra, having the sixteen divine letters–**arihanta-siddha**-*āyariya-uvajjhāya-sāhū*-and potent nucleus and dot at its core, is the best. This *panca namaskāra* cakra glitters like the sun. *Śrī Hemacandrācārya*, *Śubhacandrācārya* and others have termed it as *sodaśākṣarī vidyā* (the sixteen letter charishma)

Illustration : The practitioner should concentrate on each letter in each segment one by one and visualize this great disc (*mahā-cakra*) as rotating with glittering five potent initial letters of the five lines–*a–si–ā–u–sā* With pure conscience one should chant this sixteen letter mantra every morning and evening

This statement of the *Ācārya Śrī* has been clearly illustrated above

Nasei cor-sāvaya-visahara-jala-jalana-bandhana sayāim,
Cintijjanto rakkhasa rana-rāya bhayāim bhāvena (37)

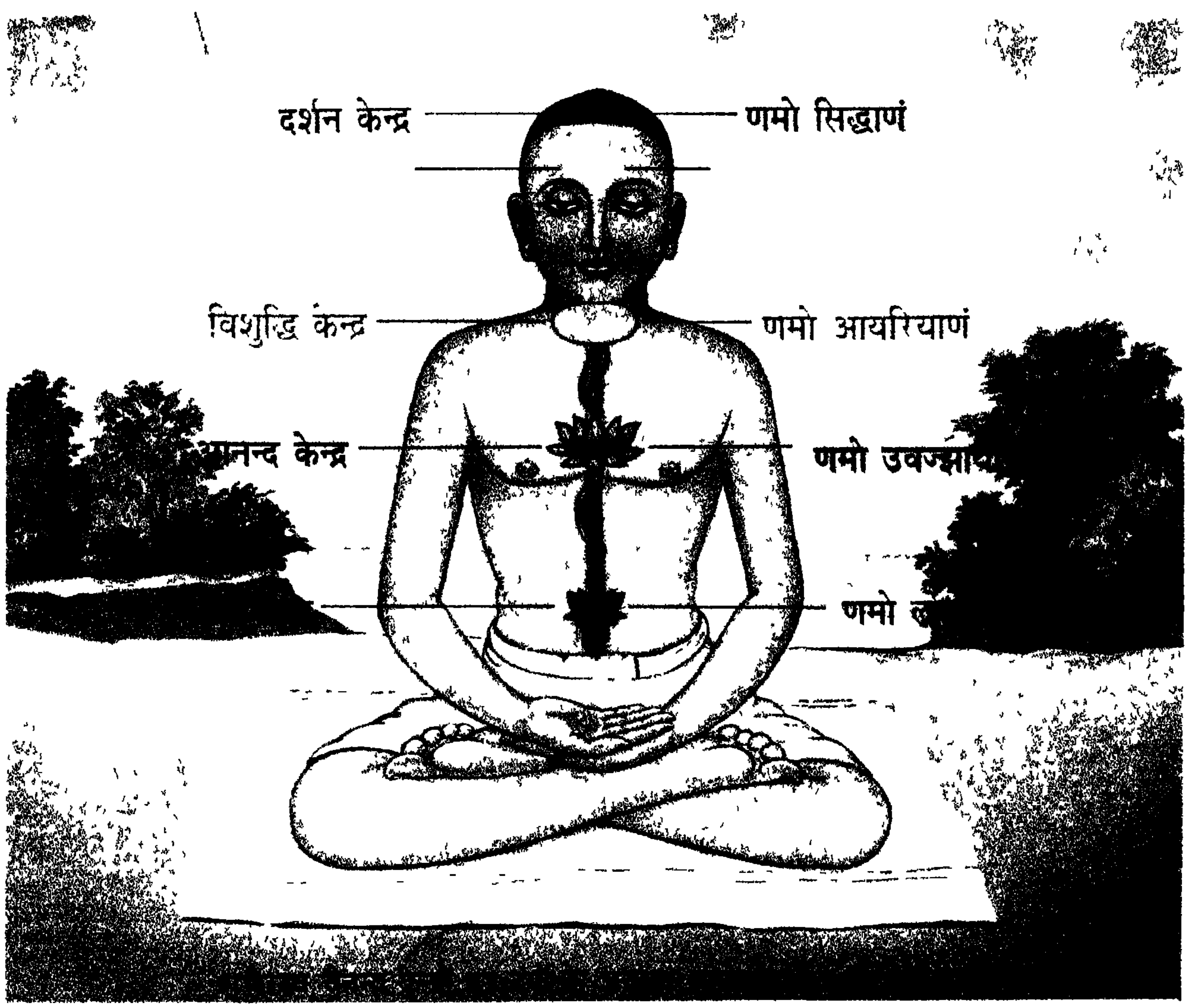
नासेइ चोर-सावय-विसहर-जल-जलण-बंधण सयाइं । चिंतिज्जंतो रक्खस-रण-राय भयाइं भावेण ॥३७॥

Sincere meditation over the *Namaskāra*-cakra removes all fears such as torment of thief, violent being, venomous serpent, deluge, conflagration, oppression by enemies, afflictions of demons, unfavourable stars, ghosts, *etc* The coveted assets like wealth, knowledge, divine talent, and plentitude accrue automatically with the meditation. Gods, demons, kings, *etc.* all bow before this *maha-cakra*.

Evam kavayamabheyam khāī ya satthaṁ parābhavana rakkhā (35)

एवं कवयमभेयं खाई य सत्थं पराभवण रक्खा ॥३५॥

This *Namaskāra cakra* protects like an impenetrable armour As illustrated above, it is like an unassailable fort with a large moat, where no outside power can enter It is the ultimate and sure remedy for sorrow and misery



CONCENTRATION OVER THE CENTRES OF CONSCIOUSNESS : THE AWAKENING OF THE POWER OF SOUL

Our body is like a giant power-house. It has many sensory centres akin to switches These are called *cetanā* centres (centres of conscious energy) Although there are hundreds of large and small switches (centres), but only thirteen have been specified as *cetanā* centres Five of these centres are vital The letters and colours associated with the ***namokāra mantra*** have close connection with the *cetanā* centres of the body

Observe the centres shown in the illustration. For example, the centre of knowledge is at the forehead. This centre is the fountain-head of all knowledge flowing in the body. By concentrating/chanting the ***namo arihantānam*** line, focusing it at the knowledge centre with white background, the intellectual capacity is stimulated. The mind becomes active, energy starts flowing Through long and deep practice one can attain divine perception as well.

Sitting in the posture shown in the illustration (Lotus pose) if one concentrates on these lines at the allotted centre in the specified background colour the concentration becomes deeper and also the life force in the body becomes activated. Due to the continuous flow of pure thoughts many a pleasant changes occur in the natural functions of the body and the mind.

Ācārya Śubhacandra said that–the utterance of ***namokāra mantra*** generates an electric charge that jolts awake the centres of conscious energy and causes astonishing changes in feelings and temperament.

■ Awakening of the centre of knowledge improves intellect and rationality and removes aberrations. ■ Awakening of the centre of perception gives rise to refreshing feelings and inner happiness. ■ Awakening of the centre of purity enhances aura, prowess, influence and determination. ■ Awakening of the centre of bliss generates peace, concentration and happiness ■ Awakening of the centre of power enhances tolerance and stamina.

While concentrating over these centres draw the flow of conscious energy from the centre of power and direct it slowly upwards to the centre of knowledge. And then send it back slowly to the source. Observe the wave of conscious vital energy current in the illustration carefully.

आत्म-रक्षा इन्द्र कवच



१



४



२



५



३

१ (हृदय पर हाथ फिराते हुए ७ बार बोलें–)
ॐ णमो अरिहंताणं ह्रां हृदयं रक्ष रक्ष हु फट् स्वाहा।

२ (मस्तक पर हाथ फिराते हुए ७ बार बोले–)
ॐ णमो सिद्धाणं ह्रीं शिरोरक्ष हु फट् स्वाहा

३ (चोटी पर हाथ रखते हुए ७ बार बोले–)
ॐ णमो आयरियाणं ह्रूं शिखां रक्ष रक्ष हुं फट् स्वाहा।

४ (अपने चारो ओर वज्र कवच की धारणा करते हुए ७ बार बोलें–)
ॐ णमो उवज्झायाण ह्रैं एहि एहि भगवति वज्रकवचं वज्रिणि वज्रिणि रक्ष रक्ष हुं फट् स्वाहा

५ (एक हाथ मे वज्र एक हाथ में शूलधारण कर शत्रु को स्तभित करने की धारणा रखते हुए ७ बार बोले)
ॐ णमो लोए सव्वमाहूणं ह्रः क्षिप्रं क्षिप्रं साधय साधय वज्रहस्ते शूलिनि दुष्टान् रक्ष रक्ष हुं फट् स्वाहा

THE INDRA-SHIELD FOR SELF-PROTECTION

1. Waving hand over the heart repeat seven times

   'Om namo arihantanam hrām hrdayam raksa raksa hum fat svāha'

   ॐ णमो अरिहंताणं ह्रां हृदयं रक्ष रक्ष हुं फट् स्वाहा ।

2. Waving hand over the head repeat seven times

   'Om namo siddhanam hrīm Siroraksa hum fat svaha'

   ॐ णमो सिद्धाणं ह्रीं शिरोरक्ष हुं फट् स्वाहा ।

3. Keeping the hand over the crown of the head repeat seven times

   'Om namo ayarivanam hrum sikham raksa raksa hum fat svaha

   ॐ णमो आयरियाणं ह्रूं शिखां रक्ष रक्ष हुं फट् स्वाहा ।

4. Visualize a strong shield around the body and repeat seven times

   'Om namo uvajjhāyanam hrem ehi ehi bhagavati vajrakavacam vajrini vajrini raksa raksa hum fat svaha'

   ॐ णमो उवज्झायाणं ह्रें एहि एहि भगवति वज्रकवचं वज्रिणि वज्रिणि रक्ष रक्ष हुं फट् स्वाहा ।

5. Visualizing a trident in one hand and a vajra (a mythical weapon of Indra) in the other, think of making the enemy immobile and repeat seven times

   'Om namo loe savva sāhunam hrah ksipram ksipram sadhaya sadhaya, vajrahaste sulini dustan raksa raksa hum fat svaha'

   ॐ णमो लोए सव्वसाहूणं ह्रः क्षिप्रं क्षिप्रं साधय साधय वज्रहस्ते शूलिनि दुष्टान् रक्ष रक्ष हुं फट् स्वाहा ॥

6. Visualize an unbreakable rampart around the body and think that you are safe within this fort. Chant

   Eso panca namokkaro vajra śila prakarah'

   एसो पंच णमोक्कारो वज्रशिला प्राकारः

7. Around this rempart visualize a moat filled with ambrosia Chant

   Savva pāvappanasano amrtmayi parikha'

   सव्व पावप्पणासणो अमृतमयी परिखा ।

8. Visualize a barricade of fire around yourself Chant

   'Mangalanam ca savvesim maha vajragni prakarah'

   मंगलाणं च सव्वेसिं महा वज्राग्नि प्राकार.

9. Visualize a vajra (hard as diamond) rock over your head and think that you are secure from all directions Chant

   Padhamam havai mangalam upari vajrasila

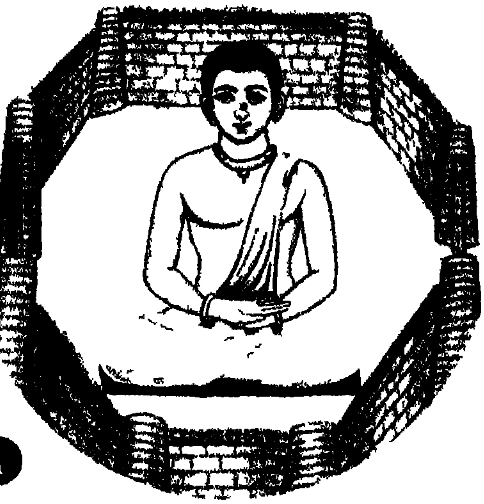
   पढमं हवइ मंगलं उपरि वज्रशिला ।

- Self-protection is the most important theme in life

According to the mantra texts one has to create a shield for self-protection before starting practice of a mantra This is in order to avoid any fear or disturbance during the practice

Generally speaking, if one creates the self-protection-shield of *namokāra* mantra before going out of the residence every morning he is safe from fear, trouble and accident. Any oppression or influence of evil spirits is also made ineffective

With a strong belief, that with the prescribed method you will become completely secured, you should chant the mantra and focus on different parts of the body as detailed above This should be accompanied by a vivid visualisation This process creates a protective shield of aura around the practitioner See appendix for further information



६



७

आत्म-रक्षा इन्द्र कवच (क्रमश)

६ एसो पंच णमोक्कारो वज्र शिला प्राकार·

(चारो तरफ वज्रमय परकोटे की धारणा करे कि इस दुर्ग मे मै सुरक्षित हूँ)

७ सव्व पाव प्पणासणो अमृतमयी परिखा।

(परकोटे के बाहर अमृत से भरी खाई की धारणा करे)

८ मगलाण च सव्वेसिं महा वज्राग्नि प्राकार .

(अपने चारो तर्फ अग्निमय परकोटे की कल्पना करे)

९ पढमं हवइ मंगलं उपरि वज्रशिला

(मस्तक पर वज्र शिला धारण किये स्वय को चारो तरफ से सुरक्षित समझे)



८

जीवन मे आत्म-रक्षा सबसे महत्वपूर्ण प्रश्न है।

मत्र शास्त्र के अनुसार कोई भी मत्र साधना करने से पूर्व आत्मरक्षा-कवच धारण किया जाता है। ताकि साधना मे किसी प्रकार का भय तथा विघ्न न आवे।

सामान्यत प्रतिदिन प्रात काल घर से बाहर निकलने के पूर्व, णमोकार मत्र पाठ का आत्मरक्षा कवच धारण कर लेने से बाहरी भय, उपद्रव, दुर्घटना आदि से रक्षा होती है, दुष्ट शक्तियो का प्रभाव तथा प्रहार नही चल सकता।

मत्र बोलते समय चित्र मे दिखाई विधि के अनुसार शरीर के अगो पर न्यास करना चाहिए और उसी प्रकार की भाव-सकल्पना के साथ स्वय को सुरक्षित होने का दृढ विश्वास करे। विशेष परिशिष्ट में देखे।



९



MEDITATION ON COLOUR : ACCORDING TO CHROMATOLOGY

(1) Observe the white circle first–Meditate over the line '*namo arihantāṇaṁ*' with a background white as a full moon. Meditating over the white colour imparts peace. It removes flaws Deficiency of white colour in the body causes many ailments Compensating this deficiency through meditation one becomes healthy White rays enhance purity and capacity to concentrate. Tranquillity is achieved by meditation over '*namo arihantāṇam*' with a white background for ten minutes.

(2) Second circle : The second circle is red like rising sun. Meditate over the line '*namo siddhāṇam*' with the background of the red colour of the sun rising from the East. Red colour helps in controlling the pituitary gland and its secretion. It increases agility, alertness, enthusiasm and happiness It also improves the inner vision.

(3) Third circle . The third circle is golden yellow Vigour, splendour and influence increase by meditating over the line '*namo āyariyāṇaṁ*' with a background of golden yellow colour Yellow colour improves the capacity of knowledge and removes physical weakness.

(4) Fourth circle : The fourth circle is blue. Meditating over the line '*namo uvajjhāyānam*' with a background of blue colour increases peace and tranquillity of body and mind. Blue colour is helpful in concentration

(5) Fifth circle . The fifth circle is black Meditate over the line '*namo loe savva sāhūnam*' by concentrating on the black colour Black colour blocks attack of evil influences and ailments from outside It improves resistance and tolerance of the body

Method of meditation :

Focus your vision on these circles for a few seconds Then, repeat silently the line written over these circles Stare at the coloured circles as long as easily possible and then slowly close the eye-lids The glow of the specific colour will be retained in your vision, the letters of the *namokāra mantra* associated with that colour will also appear

This practice increases stability of mind and happiness Purity, intelligence and power increase Such visualisation of colours assists in concentrating over the centres of conscious energy in the body

Ācārya Mānatunga Sūri says .

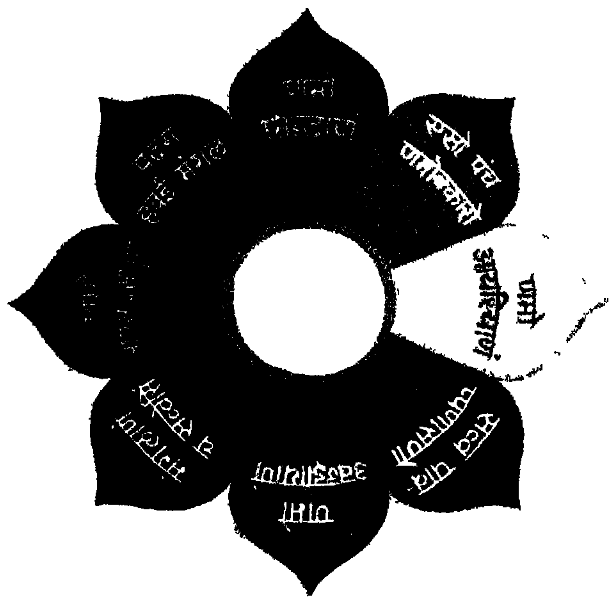
Sasi dhavalā arihantā, rattā siddhā ya śuruno kanayā,
maragayabhā uvajjhāyā, sāmā sāhū suham dintu

ससि धवला अरिहंता, रत्ता सिद्धा य सूरिणो कणया ।
मरगयभा उवज्झाया, सामा साहू सुहं दिंतु ॥

May the *arihanta*–white as the Moon, the *siddha*–red, the *ācārya*–golden, the *upādhyāya*–blue as sapphire, and the *sādhu*–black, enhance my happiness always.



ॐकार में णमोकार



अष्टदल कमल में नवपद ध्यान



THREE SUPPORTS OF NAMOKĀRA MEDITATION

Of many mediums helpful in concentration in the *namokāra* meditation, three are considered most important. The methods of these three practices have been illustrated here.

1. The *namokāra* meditation in the *Onkāra–Omkāra* is the source of accousitc energy It is the ultimate mantra. When uttered with deep breath the *Om* resonates in all the centres of conscious energy and triggers all the inherent potential energy

According to the Vedic tradition *Om* is the seed of the trio of great powers–***Brahmā, Viṣṇu,*** and ***Maheśa***. Jain ***ācāryas*** have defined *Om* as the representation of the *Panca Parameṣṭhī* (the five ultimate venerables)

The illustration shows that superimposing one line each on the five constituent parts of the letter *Om*, and meditating as per the prescribed colour scheme makes the configuration of *Om* appear in the inner vision in those colours only

2 The Navapada (nine line) meditation in the eight petal lotus–Install the *namokāra mahā-mantra* on the eight petal lotus as illustrated. Now meditate over the *namo arihantānam* line at the white centre of the lotus After this, take up the four following lines of the petals of associated colours in the cardinal directions–north, south, east and west. In the end, meditate over the four auxiliary lines (*eso panca namokkāro, etc.*) on the remaining four petals in the diagonal directions.

3 The meditation on the constituent letters–With a stable and peaceful mind visualize

1 It is the last quarter of the night. On the endless blue sky, with the pen of breath write in large silver letters–***na mo a ri han tā nam.***

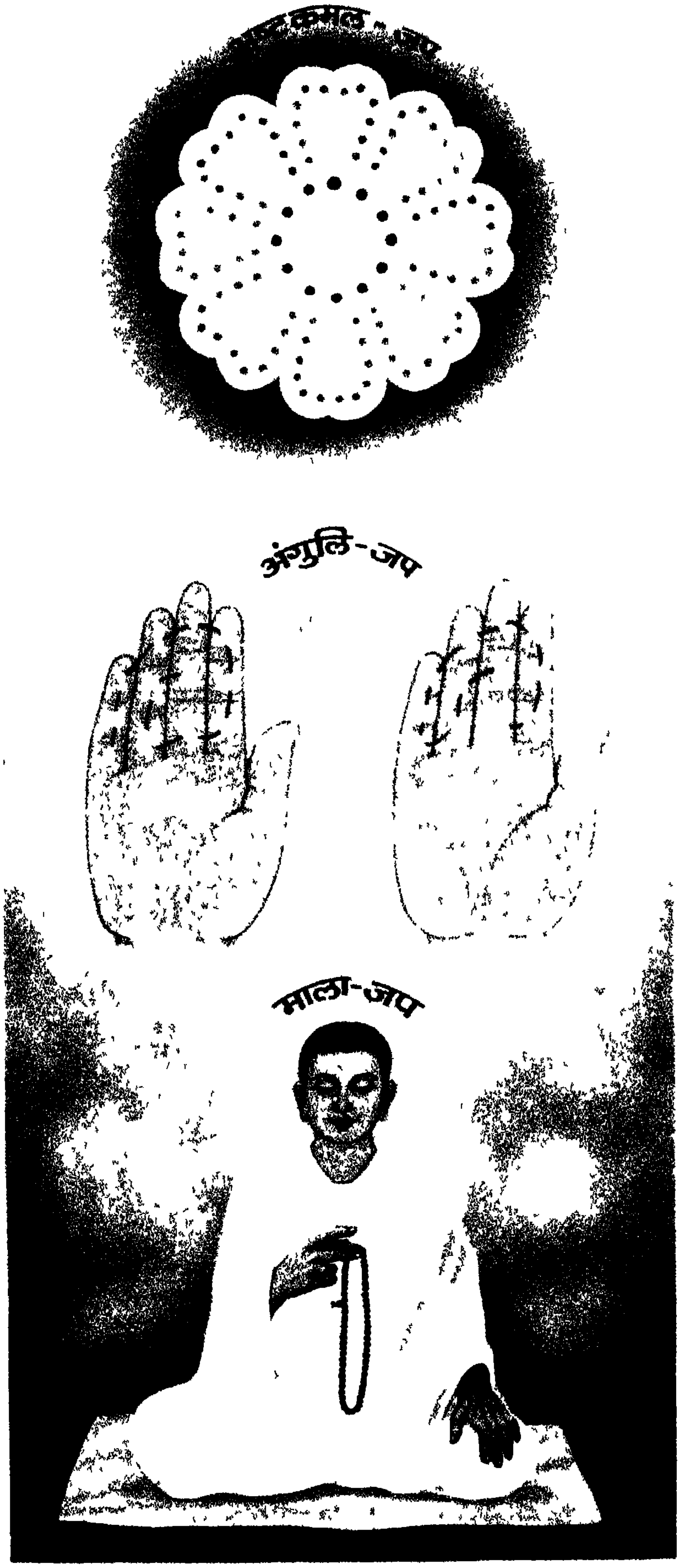
2 The dawn has broken and the horizon is red. Write ***na mo si ddhā nam*** in deep red colour

3 It is noon time and the sun is on the zenith, and shines brilliant. On the sky write in yellow letters–***na mo ā ya ri yā nam***

4 The sun has set. The blue sky is turning grey Write in deep blue letters–***na mo uva jjhā yā nam***

5 It is midnight and all around there is deep darkness Write in black letters–***na mo loe savva sā hū nam.***

With the visualization stare for few seconds on these colours and letters Visualize the scenes described above Keeping the illustrations in view slowly close the eye-lids and continue to visualize the scene through inner eyes.



THREE METHODS OF REPEATING THE ṆAMOKĀRA MANTRA

To think in silence and with concentration about a line, a letter or the form of the sacred is called meditation.

To repeat in memory the lines of a mantra can be chanted in the following manner with the help of rosary beads, *etc*

1. The lotus japa–Look at the eight-petal lotus Start the japa by focusing on the first dot of the eastern petal. Repeat the full ***namokāra mantra*** on the dot and then shift to the second one and repeat There are twelve dots in one petal Going through the process once on every petal makes 96 repetitions After this, repeat once on every red dot in the central circle There are twelve dots here also Altogether 108 repetitions make one mālā (rosary) After practicing on the illustration visualize this lotus on an imaginary screen With closed eyes complete one mālā (108 japa) by repeating on each dot This is a good method of japa without external aid.

2. Finger Japa–Of many methods of finger japa two popular ones are the circular and the conch methods According to the illustration start at the phalanx numbered 1 and by repeating once at every phalanx proceed to number 12 Dotting this shape nine times completes 108 repetitions making it one mālā (12 x 9 = 108 Japa)

3. Rosary Japa–Observe the illustration carefully Sit in the lotus pose or any other convenient pose and chant shifting the rosary beads between the thumb and the middle finger of the right hand, keeping the hand near the heart. Keep the eyes and mind fixed on the bead. After reaching the last bead turn the string and start again, the parting bead or the mount bead should not be crossed



NAMOKĀRA MANTRA CHANTING FOR PACIFYING THE NINE PLANETS (ASTROLOGICAL)

According to the mantra texts the prescribed procedure for pacifying a planet is to meditate and chant the mantra with visualization of the colour associated with that planet. The best way to remove the ill-effects of all the nine planets is to chant the five lines of the *namokāra mantra*

Try to understand the relationship between the colours associated with the nine planets and the *namokāra mantra* as detailed in the illustration

1 The colour of the Moon and Venus is white To pacify these visualize white colour and repeat 1000 times the mantra–***Om hrīm namo arihantānam***

2 The colour of the Sun and Mars is red. To pacify these visualize red colour and repeat 1000 times the mantra–***Om hrīm namo siddhānam***

3 The colour of Jupiter is yellow To pacify this visualize yellow colour and repeat 1000 times the mantra–***Om hrīm namo āyariyānam***

4 The colour of Mercury is yellow To pacify this visualize yellow colour and repeat 1000 times the mantra–***Om hrīm namo uvajjhāyānam***

5 The colour of Saturn, Rahu (Dragon's head) and Ketu (Dragon's tail) (Rahu and Ketu are symbolic representations of discordant positions of the Sun and the Moon in association with the Earth) is black. To pacify these visualize black colour and repeat 1000 times the mantra–***Om hrīm namo loe savva sāhūnam***

More details about the mantras and chanting for the planets is given in appendix.



NINE LINE NAMOKĀRA THE KEY TO SUCCESS

Long long ago, king *Prajāpāla* ruled over *Avantī* (*Ujjayinī*) He had two beautiful and cultured daughters The name of the elder one was *Surasundarī* and that of the younger one was *Maināsundarī*

Maināsundarī was a very refined, educated and independent thinking girl Pleased with her talent and intelligence, King *Prajāpāla* told once, "Dear Daughter, I am very pleased with you, seek any favour, I will grant."

With folded hands *Maināsundarī* replied. "Father ! boons, happiness and sorrow are not alms that may be obtained by begging As a result of his own deeds or by luck, one automatically gets these Moreover, I am a *ksatriya* (martial race) girl, where would I learn begging?"

King *Prajāpāla* was short tempered and conceited. *Maināsundarī's* expression of self esteem hurt his ego He decided that *Mainā* is very proud of her luck, she should be taught that it is king *Prajāpāla* who bestows happiness and sorrow, not fate

One day King *Prajāpāla* went out of town He saw a group of lepers coming A young leper was riding a horse and many others followed him on foot. They were coming in his direction hailing their leader, "Victory to *Umber Rānā* "

The king asked them, "Who are you ? Whence are you coming ? Who is this young man ?"



A leper, who was an accomplished speaker, came forward. Saluting the King he said, "Sire ! Wandering through many villages, this group of seven hundred lepers has reached your town today. *Umber Rānā*, the person on horseback, is the leader of this group. Being lepers, we are not allowed to settle anywhere. Driven from many villages we have arrived here today."

When king *Prajāpāla* further enquired about *Umber Rānā* it was revealed that he was still unmarried. He thought, "*Maināsundarī* is very proud of her luck. If she is married to leper *Umber Rānā* she will realize that who bestows happiness and sorrow, the karma or the king."

The ministers, priests and the queen, all opposed this plan but the king was very adament. He married his beautiful and intelligent daughter to *Umber Rānā*.

Mainā did not weap, nor did she become angry. She accepted this as her fate. She took leave of her parents happily and went to a tent outside the town with her leper husband, *Umber Rānā*.

Seeing such a beautiful and well-mannered daughter-in-law, *Kamalaprabhā*, the mother of *Umber Rānā*, thanked her stars. It was as if she got a divine boat of happiness and hope, to cross the ocean of sorrow and misery.

At night *Umber Rānā's* mother asked the couple to sit near her and said, "Princess, Dear daughter-in-law ! don't you worry. We are also *ksatriyas* (of martial race), your husband is prince *Śrīpāla* of *Campānagarī*. He is not a leper by birth. An adversary king defeated us. *Śrīpāla's* father, king *Simharatha* was killed. *Śrīpāla's* uncle also conspired against us and to save our life we eloped into the jungle. There we met this group of lepers. *Śrīpāla* caught this disease due to years of exposure during our long stay with them. Now that you have come, good luck has dawned. Everything will be alright now."



Maināsundarī took charge of all the seven hundred lepers besides attending to her husband and mother-in-law An end had come to the misery of the lepers, as if they were blessed with the presence of a goddess among them

One day a great monk, *Ācārya Municandrasūri* arrived at the garden outside the town When *Maināsundarī* knew of this, she also went with her husband to pay respect to the monk. When the *Ācārya* saw such a beautiful and elegant girl married to a leper he enquired *Maināsundarī* narrated the whole story Observing the patience, determination and self-confidence of *Maināsundarī* the *Ācārya* said

"Child ! practice the nine step discipline of the *Namokāra* mantra and all your ailments, sorrows and miseries will be removed. Indeed, this mantra is effective beyond any imagination Its practice will bring you best of luck."

Following the instructions of the *Ācārya*, *Śrīpāla* and *Maināsundarī* commenced the practice of the nine steps of the ***Namokāra mahāmantra*** on the bright seventh day of the month of Caitra. This practice is accompanied by the *Āyambila Tapa* (a Jain penance where food prepared with one type of grain and that too without any salt, sugar or flavour is taken once a day) with deep devotion and unwavering faith.

The method of practice is as follows

Drawing in heart or on a white sheet of cloth or visualizing the shape of an eight petal lotus install the nine lines and concentrate on them.

See the installation in the illustration.



And then–

1 On the first day, chant 12 rosaries (12 x 108 repetitions) of ***Om hrīm śrīm namo arihantānam*** Do *āyambila* with rice
2 On the second day, chant 8 rosaries of the mantra–***Om hrīm śrīm namo siddhānam*** Do *āyambila* with wheat
3 On the third day, chant 36 rosaries of the mantra–***Om hrīm śrīm namo āyariyānam*** Do *āyambila* with gram
4 On the fourth day, chant 25 rosaries of the mantra–***Om hrīm śrīm namo uvajjhāyānam*** Do *āyambila* with mūṅga (kidney bean)
5 On the fifth day, chant 27 rosaries of the mantra–***Om hrīm śrīm namo loe savva sahūnam*** Do *āyambila* with *udada* (horse bean)
6 On the sixth day, chant 51 rosaries of the mantra–***Om hrīm śrīm namo nānassa*** Do *āyambila* with rice
7 On the seventh day, chant 67 rosaries of the mantra–***Om hrīm śrīm namo damsanassa*** Do *āyambila* with rice
8 On the eighth day, chant 70 rosaries of the mantra–***Om hrīm śrīm namo*** **carittassa** Do *āyambila* with rice
9 On the ninth day, chant 50 rosaries of the mantra–***Om hrīm śrīm namo*** **tavassa** Do *āyambila* with rice

With pious feelings and purity of mind, speech and body *Śrīpāla* and *Maināsundarī* completed the devotional practice of the Navapada in prescribed order Astonishing changes appeared in *Śrīpāla* His leprosy was cured. His physical appearance became attractive His body oozed strength and prowess

All the lepers were also cured by sprinkling water that was made potent with the *namokāra mantra* *Śrīpāla's* luck turned extremely good. Wherever he went he got great wealth and power without asking Every problem continued to be resolved. Finally *Śrīpāla* became a great emperor having an army of millions The *namokāra mantra* found a permanent place in their heart. As a result of practicing *ṇamokara mantra* they got happiness and appreciation at every point in their life. **(*Śrīpāla-Caritra*)**



THE DELIVERANCE OF THE PAIR OF SERPENTS

This is about three thousand years old episode The king of *Varanasī* (Benaras) was *Aśvasena* His queen was *Vāmādevī* and their son was prince *Pārśvakumāra*

Once, riding a horse young Pārśvakumāra went out of town At a place he saw a large crowd The prince approached there and found that an ascetic was busy in the five-fire penance On four corners of a square logs of wood were burning, he was sitting within the square and the noon sun was scorching him from the top (the fifth fire) Hundreds of people were standing around him watching

The thought that the prince has come for his *darśana* (to visit to pay respect) boosted the ego of the *Kamatha* ascetic The people around also started singing his praise At that moment the prince pointed at the logs and told his servants "Look there, a live pair of snakes is burning in that big log in the fire Take it out and save the snakes "

As the servants approached the fire to take out the log the ascetic warned them, "Stop there ! I am doing the five-fire penance If you try to disturb, I shall burn you to ashes "

Soberly the prince said, "O worthy ascetic ! What sort of penance is this? Live snakes are burning in this fire and you are not even allowing to save them To burn a being is not penance Pity and compassion should be essential part of every penance "

The *Kamatha* ascetic turned red with anger and stared at prince *Pārśva* with burning eyes But the fearless and compassionate prince ordered his servants, "This is not the time to argue Save the snakes at once Bring them out of the flames "



The servants dragged the log out of the fire and split it carefully, A pair of long black snakes dropped out of the log Almost half of their bodies were scorched by the fire, the poor creatures were writhing with agony on the sand

Seeing the half scorched and writhing snakes the ascetic was wonder-struck. The people around started praising the astounding divine knowledge, courage and compassion of the prince–thanks to you ! O compassionate prince ! Without you this pair of snakes would have turned to ashes in this fire

The prince got down from the horse and came near the pair of serpents He uttered in reassuring voice, "O king of serpents ! this is the last moment of your life Bear the pain calmly I am reciting the *namokāra mantra* Listen peacefully and your life-to-come will improve." And then the sweet sound of *Namo Arihantānam, Namo Siddhānam .* filled the surroundings

The pair of snakes heard the sweet voice of the prince They felt as if the soothing Sandal-ointment had been applied on their blistered bodies. Peace flooded their souls. With the sound of *ṇamo arihantānam* entering their ears, they passed away with purity of thoughts at the last moment.

Hearing the *Panca Paramesthi mantra* during the last moments of their life, their souls reincarnated as ruling gods of the *Nāgakumāra* clan (a class of gods associated with serpents) They were born as *Dharanendra* and his consort, *Padmāvatī* When they recognised their benefactor, prince *Pārśva,* they greeted him humbly from their own abode The sound of *Namo Arihantānam .... namo siddhānam .* resonated every cell of their body.



After some time prince *Pārśva* became a monk and went into jungle for meditational practices Due to his public insult the *Kamatha* ascetic was full of anger His evil thoughts during the last moments of his life caused him to take rebirth as the demon *Meghamālī*

When he saw Lord *Pārśvanātha* meditating in the jungle he recalled his enmity of previous life Burning with the fire of vengeance he created a number of terrible disturbances to the meditating Lord In order to drown Lord *Pārśva* he caused heavy rains Floods inundated the area where *Pārśvanātha* was standing in meditation With tearing force the water level rose to *Pārśvanātha's* chest

This terrible predicament rocked the seat of the god *Dharanendra* He rushed to the rescue of the meditating Lord. He created a lotus throne under the feet of the Lord. As the water level rose the lotus throne also rose He also created a five-headed-serpent-canopy over the Lord. *Dharanendra* himself, with his consort, *Padmāvatī*, stood in attendance

Dharanendra challenged the demon *Meghamālī*, who ran away with fear The disturbance disappeared.

Dharanendra and *Padmāvatī*, the devoted subjects of their benefactor–Lord *Pārśva*, remove the miseries and fulfil desires of the devotees of Lord *Pārśvanātha* even today

–*Pārśvanātha Caritra*



THE MIRACLE OF NAMOKĀRA : DEFEAT OF EVIL POWER

There was a beautiful garden outside the city of *Rājagrha* It was named *Gunaśīlaka* *Arjuna Mālī* was the guard of this garden.

One morning while *Arjuna* was picking flowers with his wife *Bandhumatī*, six gangsters came there. Seeing *Arjuna's* young and beautiful wife they were consumed by passion All six ruffians joined to tie up *Arjuna* and raped his wife in his presence.

Arjuna boiled with anger But as he was tied up he could not even throw a pebble. Right in front was the temple of his family deity *Mudgara-Pāni Yaksa* In the state of excitement *Arjuna* addressed the *Yaksa*, "O family deity ! till to day I have served you and prayed you with great devotion. I believed you to be a god, but today it has been revealed that you are not a god, you are a mere stone-statue In your temple, before my own eyes, these rascals are violating my wife and you are reduced to a mute witness Had you had even a trace of power you would not have allowed this torture."

Uttering these words *Arjuna* was consumed by a storm of anger and remorse. The next moment an intense current flowed through his body He shook his body with all his strength and the bonds were broken *Arjuna* lifted the large mace that was in the hands of the idol of the *Yaksa* He shouted a challenge to the ruffians and within a moment killed his wife and all the six gangsters The intensity of his anger was such that he turned into a psychopathic killer and roamed around with the mace in his hand. He would kill whoever came in his way Full of rage, *Arjuna* started killing six men and a woman everyday.

Terrible waves of terror engulfed the town of *Rājagrha* The town gates were closed in apprehension.

One day *Lord Mahāvīra* arrived in the *Gunaśilaka* garden outside the town of *Rājagrha.* No one came out of the town to see *Lord Mahāvīra* due to the terror of *Arjuna*



Sudarśana, the son of a merchant, had a surge of devotional feelings He resolved that he will go to the garden alone to behold *Lord Mahāvīra* He will win over violence with *Ahimsā* (non-violence) and destroy fear with courage

See Illustration–1 : With the strength of unflinching determination and unwavering faith *Sudarśana* greets his parents and seeks their permission Knowing of his intention to go out of town his parents became apprehensive But could not move *Sudarśana* from his resolve The doors were closed as soon as *Sudarśana* went out.

Sudarśana had but taken a few steps when the maniac *Arjuna* rushed at him like an angry mad elephant. Holding the mace in hand *Arjuna* appeared to be Satan himself *Sudarśana* held his ground. He venerated *Lord Mahāvīra* silently and taking the vow of *Sāgārī Santhārā* (a temporary resolve to abandon the mundane body) transcended into the meditation of *Namokāra Mantra*

See Illustration–2. Focusing his thoughts he created the protective Shield of *Namokāra Mantra* around his body The five divine orbs of the five lines glittered like a steel armour around him *Arjuna* with mace in his raised hand froze, as if someone had shackled his limbs The divine power of the orbs around *Sudarśana* had subdued him. He could not even shift. His eyes were blinded. Within seconds the evil spirit possesing him eloped. Listless, *Arjuna* collapsed. The mace fell away

Seeing fallen and unconscious Arjuna *Sudarśana* concluded his meditation. Chanting *namokāra mantra* he stepped forward and helped *Arjuna* get up *Sudarśana's* touch brought *Arjuna* back to normalcy He fell down on *Sudarśana's* feet and said, "O devoted one ! pardon this sinful murderer In my mad anger I have committed hundreds of murders There is no hope, now, of my deliverance."

Sudarśana comforted *Arjuna* tenderly and reassured him. He brought him to *Lord Mahāvīra* and from a sinner made him a devotee With the help of the *namokāra mantra, Sudarśana* saved himself and reformed a cruel sinner.



THE ALL PROTECTING NAMOKĀRA MANTRA

King *Bimbisāra Śrenika* of Magadha was building a new palace with great enthusiasm. But all the work done during the day would collapse during the night. This worried king *Śreṇika* He tried various solutions but in vain Some traditional idiosyncratic pundit said, "This appears to be some satanic spell As such a man having 32 auspicious symbols should be sacrificed to appease the haunting spirit.

A search for a person with auspicious symbols was launched. The king declared–"Any person, having 32 auspicious signs and ready to offer himself for sacrifice will be rewarded with gold equivalent to his body-weight."

A poor Brahmin woman had four sons One of her sons was *Amara kumāra* He was about twelve years old and was endowed with 32 auspicious signs His mother thought that if they got gold equivalent to *Amara's* weight rest of the members of the family will be able to get the means of their livelihood. The greed for gold made to sell her son to the king's men.

Amara kumāra brought before the king and gold coins of equivalent weight were given to the Brahmin lady

Amara kumāra humbly pleaded before the king, ministers, priests and all, "Please do not kill me. I am very afraid of dying. Let me go." But no one felt pity for him. The king was pursuing his self interest, how could he let the boy go?



According to the instructions of the priests, *Amara kumāra* was washed, adorned with flowers and brought to the sacrificial pyre under guard. He was sanctified by chanting mantras and prepared to be put in the sacred fire. The flames of the *Yajña* pyre gave kreeps to *Amara Kumāra*. He repeatedly begged before the priests, "Please do not kill me, kindly do not kill me." But everyone remained unmoved. None tried to save him. *Amara kumāra* looked around with utter hopelessness evident on his face. There was no saviour.

Seeing the grinning face of death in the flames *Amara kumāra* recalled the *ṇamokāra mantra* he had learned in his childhood. The guru had told him, "This king of mantras protects everyone. It pacifies the torments of deluge, fire, venom, etc."

Now, that was the only refuge open to *Amara kumāra*. He started chanting *namokāra mantra* devotedly. He silently submitted, "O great mantra ! you alone can save me today. In this world I have no saviour but you. I seek your protection."

The chanting of the mantra made *Amara kumāra* free of fear. His face gleamed with happiness. Just then, the priests lifted and tossed him into the leaping flames. He simply continued to chant *namo arihantānam, namo siddhānam* ...



Miracle, what an astonishing miracle ! The leaping flames turned into a pond full of water. A beautiful throne appeared on the surface. *Amara kumāra* was seated on the throne, attired in attractive cloths and ornaments Even now he was deeply engrossed in the meditation of the *namokāra mantra*

King *Śrenika*, his ministers and priests all gapped in wonder They thought that the boy had divine power. Apprehensive of some impending danger their hearts pounded and limbs trembled. They greeted *Amara kumāra* humbly with folded hands

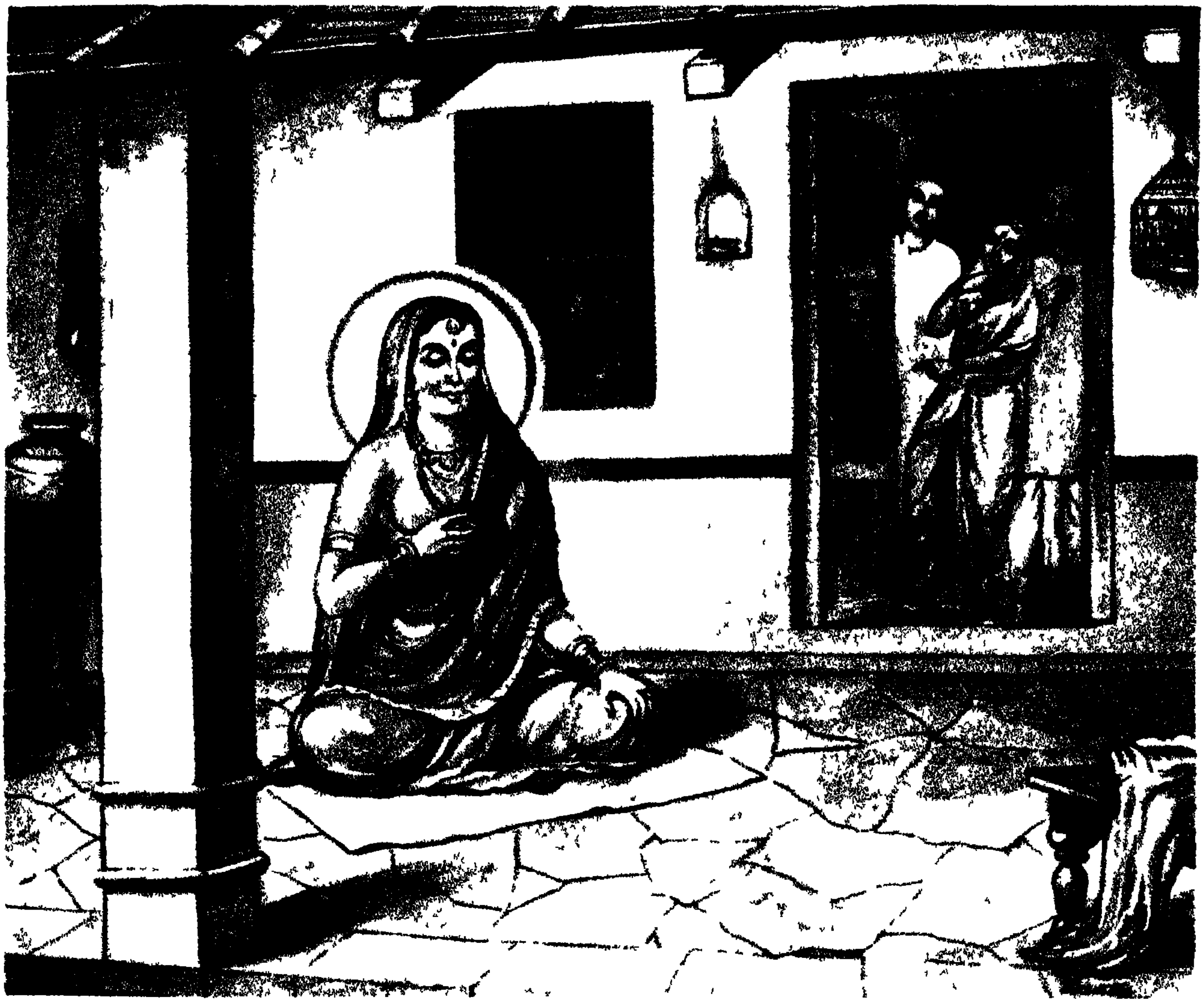
"O prince of gods ! pardon our misdeeds Protect us. We have committed a mistake "

Amara kumāra was moved with compassion He lifted his hand in a gesture of assurance and uttered, "*Namo Arihantānam, namo siddhānam, namo āyariyānam, namo uvajjhāyāṇaṁ, namo loe savva sāhūnaṁ*"

May this *mahāmantra* bless you with wisdom and protect all

After this incident king *Śrenika* became a devout Jain.

The faith in the *namokāra mantra* grew stronger in all.



POISONOUS SNAKE BECOMES A GARLAND OF FLOWERS

This is an incident hundreds of years old. A merchant named *Dhanagupta* had a daughter named *Śrīmatī* or *Somalatā*. In beauty she was like the moon and in virtues like *Lakṣmī* (goddess of wealth) and *Saraswatī* (the goddess of wisdom). Her mother had imbibed religious values in her since her childhood. When she started speaking, the first thing she learned to utter was the *namokāra mantra*.

When commencing any work, *Śrīmatī* would pause for a moment and meditate over her favourite deities uttering *.namo arihantānam, namo siddhānam.* This would fill her with a renewed enthusiasm and energy. She succeeded in all, she did. She loved the *namokāra mantra* more than her life, it was the anchor of her life.

Buddhapriya, a young man from the same town, fell in love with the intelligent, beautiful, cultured and responsible *Śrīmatī*. He started making efforts to get her hand in marriage.

The primary condition put by the merchant *Dhanagupta* was that the groom should be religious and virtuous. *Buddhapriya* put up a convincing show of pretended religiousity and *Dhanagupta* fell for it. Consequently *Buddhapriya* married and brought *Śrīmatī* home.

The moment *Śrīmatī* stepped in her husband's house she got a jolt. She observed that her husband and his parents were against Jain religion. They were also against her religious activities and *namokāra mantra*. They stared hatefully whenever she meditated or chanted *namokāra* and *sāmāyika*. But *Śrīmatī* was not disturbed, she had full faith in her strong devotion.



Next morning the first thing she did was chanting *namokāra mantra* and then she did *sāmāyika* (a specific Jain meditation). Her parents-in-law did not like it at all Even *Buddhapriya* repeatedly admonished her not to chant *namokāra mantra* or indulge in any other rituals But *Śrīmatī*, having complete and unconstrained faith in her religious belief, did not stop her practices of *namokāra mantra* This irritated her scheming mother-in-law and she planned to eliminate *Śrīmatī* She also made her son join the conspiracy

Buddhapriya went to a snake charmer and brought a black cobra in a pitcher He put the pitcher on a table and addressed *Śrīmatī*, "Darling, look here, I have brought a garland of beautiful flowers for you. It is in that pitcher, take it out and adorn yourself "

Śrīmatī was in habit of chanting *namokāra mantra* thrice before doing any work.. .

She paused, chanted *namokāra mantra*, and with a smile put her hand in the pitcher She took out a beautiful and fragrant garland of fresh flowers. "Oh ! how beautiful !", she asked her husband, "My dear, you should wear such a beautiful garland first."

She approached her husband with the garland in her hands Her husband saw the hissing black snake instead of the garland and froze with panic. He stepped back fearfully, "No! No! not me You must wear it."

Hidden behind the door, the in-laws were also witnessing the proceedings, "O god ! black magic or what? The garland in the hands of *Śrīmatī*, turns into a black cobra when it is brought near our son," they thought.



Śrīmatī insisted on putting the garland in her husband's neck and the poor husband sweated profusely due to fear of the serpent.

At last the in-laws entered and said to *Śrīmatī*, "Daughter-in-law, you should wear this garland."

Śrīmatī chanted *namokāra mantra* and put the venomous and hissing snake around her neck, believing it to be a garland. Everyone present became astonished. Indeed, she is a great woman. Her in-laws and husband uttered with folded hands–

"*Śrīmatī*, we beg your pardon We had put a black snake in this pitcher to kill you. But, luckily for you, it turned into a garland of flowers You are great, indeed, you are divine, you are *Laksmī* (the goddess of wealth)"

Śrīmatī folded her hands and said to all present, "Mother, this is the miracle of the *namokāra mahāmantra*. I chant the *namokāra mantra* three times just before commencing any work"

The mother-in-law said, "Daughter-in-law ! teach us also this mantra."

Śrīmatī said, "Of course, speak with me . *namo Arihantānam, namo siddhānam, namo āyariyānam* .. .

Since that day *Buddhapriya* turned into a truly religious person Everyone made *namokāra mahāmantra* the anchor of their life.

Namo Nāṇassa

Namo Daṁsaṇassa

Namo Arihantānam
Namo Siddhānaṁ
Namo Âyariānaṁ
Namo Uvajjhāyānaṁ
Namo Loe Savva Sāhunam

APPENDICES

Eso Panca Namokkāro
Savva Pāvappaṇāsaṇo
Mangalānaṁ Ca Savvesiṁ
Padhamaṁ Havai Mangalaṁ

Namo Tavassa

Namo Carittassa

- ☆ **Various Applications of The Namokāra Mantra**
- ☆ **The Miracles of Ṇamokāra Mahāmantra**
- ☆ **On the Yardstick of Experiences.**
- ☆ **Some Important Facts**
- ☆ **Sarvatobhadra Anupūrvi**

APPENDIX-1

VARIOUS APPLICATIONS OF THE NAMOKĀRA MANTRA

Namokāra mantra is believed to be a great mantra. This is the root and origin of all mantras The commentary of the book *Pravacanasāroddhāra* mentions

'*Sarva mantraratnānāmutpattyākarasya kalpita padārtha karnāika–kalpadrumasya, visa-visadhara-śākinī-dākinī-yākinyādinigraha niravagraha svabhāvasya* '

This *mahāmantra* is like an ocean from where all the mantras originate As many valuable things came out of the ocean, so out of this *mahāmantra* have come numerous useful and potent mantras This is a wish-fulfilling tree Its practice fulfils all wishes With the help of this mantra one can subdue poison, snake, sorceress, witch, conjuress, ghost, exorcist and all

All the learned teachers of mantrology are unanimous in conveying that *namokāra mahāmantra* has, fused within it, such basic sounds (*bīja mantra*) that form the foundation of the whole mantra system With the help of this mantra, or its combinations with other mantras pacifying, potentive and supportive goals can be achieved The basic mantra unit in the *namokāra* is formed by the five lines–'*namo arihantānam, namo siddhānam*

At the beginning of this mantra there is no *bīja-mantra* (seed sounds) like *Om, Hrīm, Srīm*, etc This is because *namokāra* itself is the origin of all *bīja-mantras* As it is a perfect mantra it does not require any support from any other mantra

The Mantrologist Ācāryas say

Panava hariyariha ia mantaha bijadi sappahavani

Savvesim tesim mūlo ikko vara navakara vara manto

पणव हरियारिहा इअ मंतह बीजादि सप्पहावाणि । सव्वेसिं तेसिं मूलो इक्को वर नवकार वर मंतो ॥

The origin of pranava (*Om*), hrīm, arham and other potent seed-sounds is this *namokāra mantra* Om, hrīm, Śrīm and other seed-sounds are fused within it.

Ācārya Śrī Hemacandra says

Mantrah pranavapurvoyam falamaihikamicchubhih,

Dhyeyah pranavahinastu nirvanapada kanksibhih

–*Yogaśāstra*-**8/72**

मंत्रः प्रणवपूर्वोयं फलमैहिकमिच्छुभि· । ध्येय. प्रणवहीनस्तु निर्वाणपद-कांक्षिभि. ॥

Those who strive for liberation should meditate on the *namokāra mahāmantra* without '*Om*' And those who desire for mundane achievements should meditate with '*Om*' , e g , '*Om namo arihantānam*

As per the rules of *Kalikāla Sarvajña ācārya Śrī Hemacandrasūri's* grammar–

'*Namo arihantānam*' line is correct as also '*Namo arihantānam*'

According to mantrology '*Namo*' sound is more effective The sound '*Namo*' is believed to have within it the eight siddhis (superhuman powers) like *Anima*

Namokāra mantra is the root of all mantras It endows everything As such it can be used, in its mantra configuration, for achieving success in every field of life What is today accomplished with the aid of machines and medicines was done with the help of mantras by the ancient mantrologists

For utilizing *namokāra* as a mantra first it has to be perfected through regular practice The process of practice should be learned from the experienced seers

The *ācāryas* have said that as compared to other mantras *namokāra* can be perfected much faster This is because it is self perfected mantra. However, according to mantrology its power should first of all be acquired by chanting 125 thousand times as per the prescribed method.

About the number of chantings ancient *ācāryas* have said–

Atthevi atthasayam attha sahassa attha lakkha attha kodio,
Jo gunai bhatti-jutto so pāvai sasayam thānam

अट्ठेव अट्ठसयं अट्ठसहस्स, अट्ठ लक्ख अट्ठ कोडिओ ।
जो गुणइ भत्ति-जुत्तो सो पावइ सासयं ठाणं ॥

Whoever chants this mantra with devotion eighty million, eight hundred thousand, eight thousand, eight hundred, eight times attains *moksa*, the place of eternal bliss

Regularly chanting one hundred and twenty five thousand times removes poverty and all miseries Chanting a hundred thousand times destroys all torments and helps attaining desired goals

METHOD OF PRACTICING MANTRA

The practice of this mantra can be started on any auspicious day The place, seat, rosary etc . should be arranged before-hand. Chanting should be done everyday at a fixed time and place, so that one hundred and twenty five thousand repetitions are completed in nine days During these nine days *ekāsana* (taking one meal in one sitting in twenty four hours) or *āyambila* (*ekāsana*, but with one grain-type and without flavours or condiments) should be observed One should also observe celibacy and purity of thought, speech and body during this period Getting rid of anger, greed and other such vices one should complete the chanting of one hundred twenty five thousand repetitions

If one wants to practice only one line, like *namo arihantānam*, then the number of repetitions can be nine hundred thousand The more the chanting the faster is the accomplishment

If one wants to perfect the mantra for some specific purpose then the chanting of mantra should be '*Om hrīm namo arihantānam*' or '*Om namo'arihantānam*'

In *Ganadhara-valaya*, *Namskāra mahāmantra kalpa* and other such ancient scriptures hundreds of mantras, mantra combinations and methods of accomplishing *namokāra mantra* practices have been mentioned Some *ācāryas* mentioned also detailed experiments personally conducted by them We have included here some specially miraculous experiments of *namskāra mantra* selected from various anthologies The practitioner should select carefully according to his strength, devotion and purpose Learn the proper methods from accomplished teachers

1. The mantra for purification of soul :

[illegible] om hrim namo uvajjhayanam [illegible] savva sahunam

ॐ ह्रीं णमो अरिहंताणं, ॐ ह्रीं णमो सिद्धाणं, ॐ ह्रीं णमो आयरियाणं, ॐ ह्रीं णमो उवज्झायाणं, ॐ ह्रीं णमो लोए सव्वसाहूणं ।

Before commencing any specific practice, this mantra should be repeated one thousand times This enhances the speed of accomplishment.

2. The mantra for purity :

Om namo [illegible] jvala sahosra prajvalite matpapam jahi jahi daha daha ksam ksim ksum ksaum ksah ksiradhavale amrta sambhave bandhaya bandhaya hum fat svaha

ॐ णमो ॐ ह्रीं सर्वपाप क्षयंकरी, ज्वाला सहस्र प्रज्वलिते मत्पापं जहि जहि दह दह क्षां क्षीं क्षूं क्षौं क्षः क्षीरधवले अमृत संभवे बंधय बंधय हूं फट् स्वाहा ।

Chanting this mantra 21 times move open palm over the body, heart and head. This purifies the heart and the body

3. The mantra for self-protection :

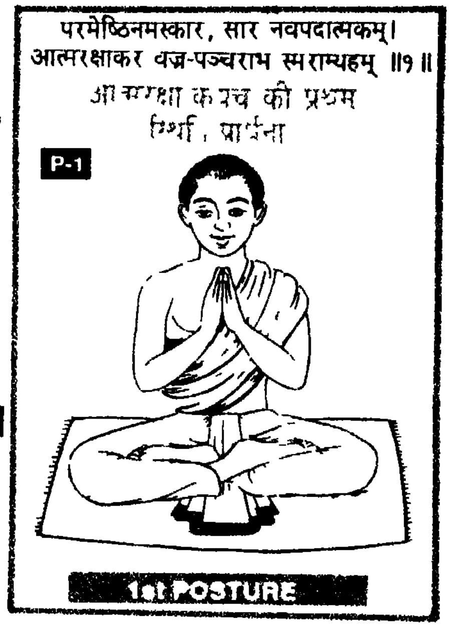
Self-protection is the matter of prime concern in human life It is very necessary to protect oneself from calamity, terror, enemy, sudden demise, accident, ghosts and evil spirits As such, for self-protection every practitioner should chant 27 times the following mantra as first thing every morning and evening With these mantras one should visualize the five coloured shields of the five *paramesthī* (the paramount revered ones) For example while chanting '*namo arihantānam*' think–

"A crystaline white hard unpierceable shield exists around me and no outside power can harm or disturb me" Focusing the mantra move open palm over different parts of the body Continue repeating the mantra. For this, carefully observe the illustration of the Self-protection Indra Shield and accordingly create the shield around yourself

4. Self-protection Vajrapanjara Stotra :

Om paramesthinamaskāram sāram navapadatmakam P-1
Ātmaraksakaram vajra-panjarabham smaramyaham 1

ॐ परमेष्ठिनमस्कारं सारं नवपदात्मकम् ।
आत्मरक्षाकरं वज्र-पञ्जराभं स्मराम्यहम् ॥१॥



1st POSTURE

Om namo arahantanam sirask am sirasi sthitam P-2
Om namo savvasiddhanam, mukhe mukhapatam varam 2

ॐ नमो अरहंताणं, शिरस्कं शिरसि स्थितम् । P-3
ॐ नमो सव्वसिद्धाणं, मुखे मुखपटं वरम् ॥२॥

[illegible] P-4
[illegible]

ॐ नमो आयरियाणं अंगरक्षाऽति शायिनी । P-5
ॐ नमो उवज्झायाणं, आयुधं हस्तयोर्दृढम् ॥३॥

[illegible] P-6
[illegible]

ॐ नमो लोए सव्वसाहूण, मोचके पादयोः शुभे । P-7
एसो पंच नमुक्कारो, शिला वज्रमयी तले ॥४॥

[illegible] P-8
[illegible] 5 P-9

सव्वपाव-प्पणासणो, वप्रो वज्रमयो बहिः ।
मंगलाणं च सव्वेसिं, खादिराङ्गारखातिका ॥५॥

[illegible] P-10
Vapropari vajramayam, [illegible]

स्वाहान्त च पद ज्ञेय, पढमं हवइ मंगलं ।
वप्रोपरि वज्रमयं, पिधान देहरक्षणे ॥६॥

[illegible]
[illegible]

महाप्रभावा रक्षेयं, क्षुद्रोपद्रव-नाशिनी ।
परमेष्ठिपदोद्भूता, कथिता पूर्वसूरिभि· ॥७॥

Yascaivam kurute raksam, paramesthi-padaih sada
Tasya na syad bhayam vyadhiradhis capi kadacana 8

यश्चैवं कुरुते रक्षां, परमेष्ठि-पदै· सदा ।
तस्य न स्याद् भयं व्याधिराधिश्चापि कदाचन ॥८॥

ॐ नमो अरिहताण स्वाहा

[ॐ नमो अरिहताण शिरस्क शिरसि स्थितम्]

शिरोरक्षा की दूसरी स्थिति

P-2



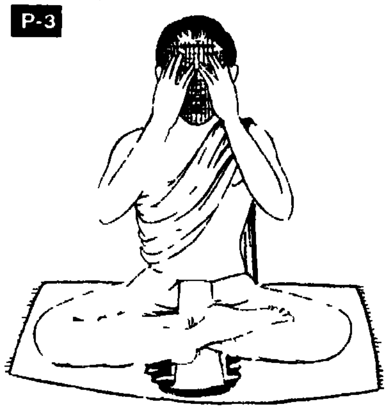
2nd POSTURE

ॐ नमो सिद्धाणं स्वाहा

[ॐ नमो सव्वसिद्धाण, मुखे मुखपट वरम्]

मुख-रक्षा तीसरी स्थिति

P-3



3rd POSTURE

ॐ नमो आयरियाण स्वाहा

[ॐ नमो आयरियाण, अगरक्षातिशायिनी]

अग-रक्षा कवच चोथी स्थिति

P-4



4th POSTURE

मत्र- ॐ नमो उवज्झायाण स्वाहा

[ॐ नमो उवज्झायाण, आयुध हस्तयो दृढं]

पाचमी स्थिति

P-5



5th POSTURE

मत्र- ॐ नमो लोए सव्वसाहूण स्वाहा

ॐ नमो लोए सव्वसाहूण, मोचके पादयो शुभे

छट्ठी स्थिति

P-6



6th POSTURE

मत्र- एसो पच नमुक्कारो स्वाहा

[एसो पचनमुक्कारो-शिलावज्रमयी तले]

सातमी स्थिति

P-7



7th POSTURE

मत्र- ॐ सव्वपावप्पणासणो स्वाहा

[सव्वपावप्पणासणो, वप्रो वज्रमयो बहि]

आठमी स्थिति

P-8



8th POSTURE

मत्र- ॐ [illegible] सव्वेसिं स्वाहा

[मगलाण च सव्वेसि, खादिराङ्गार-खातिका]

नवमी स्थिति

P-9



9th POSTURE

मत्र- [illegible]

P-10



10th POSTURE

Meaning :

1 I remember with *Om* the nine line meaningful *Paramesthī namaskāra* that protects like a Vajra panjara (a cage as hard as diamond)

2 *Om namo arahantānam*–This line is the helmet on my head (utter it keeping your open palm over your head) *Om namo siddhānam*–this line is a strong face plate (touch your face with the palm)

3 *Om namo āyariyānam*–This line is the extremely strong breast plate and the back plate of the armour (move your open palm over the torso) *Om namo uvajjhāyānam*–This line is like potent weapons in my hands (lift hands as if you are holding weapons)

4 *Om namo loe savva sāhūnam*–This line is the lower section of the armour, protecting both the legs (touch both the heels with your palms) *Eso panca namukkāro*–this line is a seat hard as diamond (touch your seat and imagine it to be hard as diamond)

5 *Savva pāvappanāsano*–This line is the strong rampart around me (move both the hands around, imagining a rampart) *Mangalānam ca śàvvesim*–This line is the moat around me, full of burning coal No one can cross it and enter

6 *Padhamam havai mangalam, svāhā*–This line is the hard canopy over me

7 This method of self-protection, derived from these lines of veneration, has been prescribed by ancient *ācāryas* It is very effective and it pacifies even minor torments

8 The practitioner who protects himself in the above said manner remembering the five lines of veneration is never afflicted by fear, shock, attack and mental worries

This Vajra Panjara Stotra is chanted immediately before starting some ritual or meditation Also it is used to create an armour for self-protection when one faces some hurdles, fear or enemy

This is also said–*Mahāraksā Sarvopadrava Śānti Mantra*

The Self-protection Indra Shield. (Kavaca)

The description of the self-protection Indra shield is also available in ancient works on mantrology, just like that of the Vajra panjara Stotra In works like '*Mantrādhirāja Cintāmani Śrī Navakāra Mahāmantra Kalpa*' the mantras of the Indra Kavaca are mentioned as follows

1 Om namo arihantanam hram hrdayam raksa raksa hum fat svahā

१ ॐ णमो अरिहंताणं ह्रां ह्रदयं रक्ष रक्ष हुं फट् स्वाहा ।

2 [illegible] namo siddhanam [illegible] hum fat svaha

२. ॐ णमो सिद्धाणं ह्रीं शिरो रक्ष रक्ष हुं फट् स्वाहा ।

3 Om namo ayariyanam hrum sikham raksa raksa hum fat svaha

३. ॐ णमो आयरियाणं ह्रूं शिखां रक्ष रक्ष हुं फट् स्वाहा ।

4 Om namo uvajjhayanam hraum em em bhagavati vajra kavacam vajrini vajrini raksa raksa hum fat svaha

४. ॐ णमो उवज्झायाणं ह्रैं एहि एहि भगवति वज्र कवचं वज्रिणि वज्रिणि रक्ष रक्ष हुं फट् स्वाहा ।

5 Om namo loe savva sahūnam hrah ksipram ksipram sadhaya vajrahaste sulini dustān raksa raksa hum fat svāha

५. ॐ णमो लोए सव्व साहूणं ह्रः क्षिप्रं क्षिप्रं साधय वज्रहस्ते शूलिनि दुष्टान् रक्ष रक्ष हुं फट् स्वाहा ।

Eso panca namokkāro–vajra sila prakārah

Savva pavappanasano–amrtamayi parikha

Mangalanam ca savvesim–mahavajragni prakarah

Padhamam havai mangalam–Upari Vajra silā

The concept and idea of this self-protection Indra Kavaca has already been detailed and illustrated, study there

For perfecting this self-protection armour the method described by an experienced practitioner is as follows

First of all sit down at a clean place in a pose of meditation Keeping your palm on the heart chant the first mantra. Imagine that a transparent rampart of crystal is forming around your body It is very broad and strong, no one can pierce it and enter On this rampart write all the mantra letters of the first line with an imaginary pen Continue to visualize this crystal rampart while chanting the mantra 7 or 21 times

Chant the second mantra keeping your right palm over your head At the same time visualize a huge red rampart around you Write the letters of the second mantra over it and meditate as before

With the chanting of the third mantra keep your hand on the crown of your head and visualize a golden yellow rampart Write the mantra letters meditating as before

With the chanting of the fourth mantra visualize wearing an armour hard as diamond and a rampart deep blue in colour Write the mantra letters in the same colour Try to read them while meditating

With the chanting of the fifth mantra visualize an armour in one hand and a trident in the other Create a strong unbreakable rampart of black colour around you Write the mantra letters also in black colour, and read them again and again while meditating

While chanting '*eso panca namokkāro*' visualize a rampart made of rocks of diamond.

While chanting '*savva pāvappanāsano*' visualize a moat full of water mixed ambrosia.

While chanting '*mangalānam ca savvesim*' visualize a rampart of flaming fire of burning coal

While chanting '*padhamam havai mangalam*' visualize putting a cover of diamond hard rock over the rampart and making yourself absolutely safe Thus make five ramparts with five mantra lines and then a moat and another rampart After this no evil power would be able to penetrate this fortification

Creating this Indra Kavaca (armour) everyday before moving out of your house or abode and before retiring to bed, is the best method of self-protection

If you suddenly face some problem, immediately try to start meditation in solitude and create this protective armour as fast as possible For this it is necessary to memorise the mantra, as otherwise you will keep looking for the book when the problem arises

5. The mantra for obtaining wealth.

Based on their experience the ancient *ācāryas* have recommended a practice–Get up one hour before sunrise and after proper cleaning of the body dress in yellow, take a yellow rosary and sit down on a yellow seat Facing the East repeat 108 times this mantra

Om namo arihantānam om namo siddhānam om [illegible] uvajjhāyānam om namo lo[illegible] sāhūnam

ॐ णमो अरिहताणं, ॐ णमो सिद्धाणं, ॐ णमो आयरियाणं, ॐ णमो उवज्झायाणं, ॐ णमो लोए सव्व साहूणं ।

Do this again facing the North, the West, the Sourth and then again the East By doing this set of chanting five rosaries (5 x 108) in all the four directions every morning for six months you will get enormous wealth and happiness If this is done with *ekāsanā* (one meal a day) for six months the results are astonishing

Kuśala Lābha Vācaka has revealed this in his '*Navakāra Mahimā Chanda*'

Pūraba diśi cāre ādi prapance, samaryā sampatti sāra,
Sadguru ne sanmukha vidhi samaratām safala janama samsāra

पूरब दिशि चारे आदि प्रपंचे, समर्या संपत्ति सार । सद्गुरु ने सन्मुख विधि समरतां सफल जनम संसार ॥

6. The mantra for obtaining wealth.

Om namo arihantānam, om namo siddhānam, Om namo āyariyānam, om namo uvajjhāyānam, om namo loe savva sāhūnam Oṁ hrām hrīm hrūm hrom hrah svāhā.

ॐ णमो अरिहंताणं, ॐ णमो सिद्धाणं, ॐ णमो आयरियाणं, ॐ णमो उवज्झायाणं, ॐ णमो लोए सव्व साहूणं । ॐ ह्रां ह्रीं ह्रूं ह्रौं ह्रः स्वाहा ।

Method : To achieve perfection in this mantra start practice with yellow beads on the day of the Puṣya Nakṣatra (an auspicious day according to the Indian Astrology), wearing yellow dress and sitting on a yellow seat. Continue the practice everyday at the same time, place and seat till one hundred and twenty five thousand repetitions are done The chantings should be done specially at dawn, noon, dusk and midnight. During the period of practice one should observe celibacy, eat once in a day and sleep on the floor Once the prescribed number of repetitions is complete the mantra is perfected.

With the utterance of *svāhā* at the end of every repetition put incense powder on a burning coal put in a pot in front Once the mantra is perfected continue chanting 108 times everyday This certainly begets wealth.

Drinking water cured with this mantra is also wish-fulfilling

7. Wish-fulfilling mantra

Om hrīm srim klīm a si a u sa calu calu hulu hulu kulu kulu mulu mulu icchuyam me kuru svaha

ॐ ह्रीं श्रीं क्लीं अ सि आ उ सा चलु चलु हुलु हुलु कुलु कुलु मुलु मुलु इच्छियं मे कुरु स्वाहा ।

This is called *tribhuvana swāmini vidyā* (the practice that makes one owner of the three worlds) While chanting the mantra keep a burning candle, burning incense and 24,000 jasmine white flowers with you, chanting the mantra once on each flower is the process of perfecting this mantra Once this vidyā is perfected continue repeating 108 times everyday This fulfils all wishes.

8. The mantra for success in studies and competition.

om hrīm a si a u sa namo arham vadini satya vadini vag vadini vada vada mama vaktre vyakta vacaya satyam bruhi satyam bruhi satyam vada askhalita pracāram tam devam manuja sura sahasī om arham a si a u sa namah svaha

ॐ ह्रीं अ सि आ उ सा नमो ऽर्हं वादिनि सत्य वादिनि, वाग् वादिनि वद वद मम वक्त्रे व्यक्त वाचया सत्यं ब्रूहि सत्यं ब्रूहि, सत्यं वद अस्खलित प्रचारं तं देवं मनुजा सुर सहसी ॐ अर्हं अ सि आ उ सा नमः स्वाहा ।

Chanting this mantra a hundred thousand times activates this mantra. This helps winning debates, competitions, discourses, etc Before going for examination or competition if you repeat this mantra 108 times you are sure to succeed.

9. The mantras for bringing into subjection

Om namo arihantanam are arini mohini amukam (name of person concerned) *mohaya mohaya svaha*

ॐ णमो अरिहंताणं अरे अरिणि मोहिनी अमुकं (. . . . .) मोहय मोहय स्वाहा

If you want to make some officer, politician or other such person favourable chant this matra 108 times on a flower or a grain of rice While repeating this take the name of the person concerned at the blank space (name) After this either keep the activated grain or flower safely with you or present it to the person concerned This will make the person favourable and your work will be accomplished.

10 *Om hrim namo arihantanam, om hrim namo siddhānam, om hrīm namo ayariyanam om hrīm namo uvajjhayānam, om hrim namo loe savva sahunam amukam* (name) *mama vasyam kuru kuru svāhā*

ॐ ह्रीं णमो अरिहंताणं, ॐ ह्रीं णमो सिद्धाणं, ॐ ह्रीं णमो आयरियाणं, ॐ ह्रीं णमो उवज्झायाणं, ॐ ह्री णमो लोए सव्व साहूणं अमुकं (. . . . .) मम वश्यं कुरु कुरु स्वाहा ।

First of all this mantra should be perfected by repeating one hundred twenty five thousand or twenty one thousand or eleven thousand times Whenever you go for some work to a ruler, minister or any other officer you should make your headgear or a flower potent by chanting this mantra 21 times before putting it on Add the name of the person you are visiting at the proper place in the mantra The spell of this mantra certainly charms the person and makes him favourable This also works if potented vermillion circle is painted on the forehead.

11. The mantra for removing fear of enemy, ghosts, evil spirits, etc.

Om hrīm a si a u sā sarvadustān stambhaya stambhaya, mohaya mohaya, andhaya andhaya mūkavat karaya kāraya kuru kuru om dustān thah thah

ॐ ह्रीं अ सि आ उ सा सर्वदुष्टान् स्तंभय स्तंभय, मोहय मोहय, अंधय अंधय, मूकवत् कारय कारय कुरु कुरु ॐ दुष्टान् ठः ठः ।

When attacked by some enemy close your fist and chant this mantra 108 times When you open the fist after this, and raise your hand towards the enemy he will get demoralised and elope

When anyone haunted by evil spirits close your fist, chant the mantra 108 times and opening the fist move the hand up and down wishing away the evil spirit This will pacify the haunting spirit if done every morning and evening

12. The mantra for treating ailments.

Om namo amosahipattānam om namo khelosahipattānam

Om namo jalosahipattanam, om namo savvosahipattanam svaha

ॐ णमो आमोसहिपत्ताणं, ॐ णमो खेलोसहिपत्ताणं

ॐ णमो जलोसहिपत्ताणं ॐ णमो सव्वोसहिपत्ताणं स्वाहा ।

Chanting this mantra 108 times every day cures the ailment

13. Mantra for release from the prison.

Om namo arihantanam om namo sidahānam om namo [illegible] Om namo uvajhayanam om namo [illegible] jhulu jhulu kulu kulu [illegible] svaha

ॐ णमो अरिहंताणं, ॐ णमो सिद्धाणं, ॐ णमो आयरियाणं, ॐ णमो उवज्झायाणं, ॐ णमो लोए सव्व साहूणं, झुलु झुलु कुलु कुलु चुलु चुलु मुलु मुलु स्वाहा ।

A person sentenced to imprisonment should chant this mantra regularly everyday While chanting one should burn candle and incense One gets released when one hundred and twenty five thousand repetitions are complete or even before that

14. The nine-line mantra for obtainina happiness and goodluck.

Om hrim srim namo arihantanam om hrim srim namo siddhanam om hrim srim namo ayariyanam om hrim srim namo uvajhayanam om hrim srim namo loe savva sahunam [illegible] namo nanassa [illegible] namo dansanassa [illegible] namo carittassa om [illegible] namo tavassa

ॐ ह्रीं श्रीं नमो अरिहंताणं, ॐ ह्रीं श्रीं नमो सिद्धाणं, ॐ ह्रीं श्रीं नमो आयरियाणं, ॐ ह्रीं श्रीं नमो उवज्झायाणं, ॐ ह्रीं श्रीं नमो लोए सव्व साहूणं, ॐ ह्रीं श्रीं नमो नाणस्स, ॐ ह्रीं श्रीं नमो दंसणस्स, ॐ ह्रीं श्रीं नमो चरित्तस्स, ॐ ह्रीं श्रीं नमो तवस्स ।

Method . Just before sleeping chant this mantra twenty one times, facing the North This begets all pleasures and happiness

15. The mantra for removing torments and obtaining the desired.

Om hrim srim klim blum namiuna asura sura-garula-bhuvaga parivandie [illegible] rihe siddhayarie uvajjhaya savvasahunam namah svaha

ॐ ह्रीं श्रीं क्लीं ब्लूं नमिउण असुर-सुर-गरुल-भुयग-परिवंदिए । गयकिलेसे अरिहे सिद्धायरिए उवज्झाय सव्वसाहूणं नमः स्वाहा ।

Method : Start the chanting on any fifth, tenth or the 15th of the bright half of the lunar month ensuring that the planetary position is of Ravipusya ravi-mūla or gurupuṣya (names of specific planetary positions according to Indian astrology) Within a period of 27 days complete 12,500 repetitions and perfect the mantra In the beginning do *atthama tapa* (a three day fast), otherwise do *āyambila* (one time one grain) or *ekāsanā* (one meal) in between Conclude the practice with fast on the last day After perfection whenever there is any problem chant 21 rosaries (108 x 21) , the problem will be solved, peace will prevail and desired will be obtained.

16. The mantra for enhancing affection.

Om aim hrīm namo loe savvasāhūnam

ॐ ऐं ह्रीं नमो लोए सव्वसाहूणं ।

Method : Take a fresh and long piece of cloth and sit down to chant facing the East. Repeat this mantra once and tie a knot in the cloth Complete 108 repetitions tying 108 knots This pacifies all quarrels and disputes in the family and enhances affection

17. The mantra for achieving victory.

Om ege jie jiyā panca, panca jie jiyā dasa
Dasaha u jinittanam savva sattū jināmaham

ॐ एगे जिए जिया पंच, पंच जिए जिया दस ।
दसहा उ जिणित्ताणं, सव्व सत्तू जिणामहं ।

This stanza from the *Uttarādhyayana Sūtra* is the Vijaya Kavaca (the Victory Armour) given by *Namirājarsi* Chant this verse 21 times before going to face an enemy, court or debate and think–'*savva sattūjināmaham*'–I am victorious against all enemies After this when you move out of the house take the first step with the leg on the side of the nostril that is active, you will win (During normal breathing, most of the time only one nostril is active)

18. The mantra for obtaining general happiness and good luck.

[illegible] hrum hraum hrah a si a u sa namah

ॐ ह्रां ह्रीं ह्रूं ह्रौं ह्रः अ सि आ उ सा नमः ।

This is called *trayodaśākṣarī vidyā* (the thirteen letter charishma) Chanting this mantra 108 times everyday begets peace, good health and wealth

19. Special mantra

Om a si ā u sa namah

ॐ अ सि आ उ सा नमः ।

This eight letter mantra is all perfecting Chanting this every morning and evening removes all hurdles

20. *Om hrīm srīm klīm blūm arham namah*

ॐ ह्रीं श्रीं क्लीं ब्लूं अर्हं नमः ।

This nine letter mantra gives alround peace

21. *Om hrīm śrīm klīm namah svahā*

ॐ ह्रीं श्रीं क्लीं नमः स्वाहा ।

Chanting this mantra 108 times every morning, noon and evening fulfils all wishes

You should have complete faith in the mantras There should not even be a trace of doubt in the strength of the mantra The mantra can be perfected soon with the help of strong determination

Truly speaking, a mantra is the combination of the power of the mind (determination), sound and divinity As such, every letter of the *namokāra mantra* will prove to be miraculous if chanted with pure mind, strong determination, correct pronunciation and unwavering devotion for the deity

THE MIRACLES OF NAMOKARA MAHĀMANTRA : ON THE YARDSTICK OF EXPERIENCE

The extensive Jain literature is full of mythical and historical stories about the miracles of the *namokāra mahāmantra* There are hundreds of such stories where the miracles of *namokāra* have been detailed, both in the *Śwetāmbara* as well as the *Digambara* literature.

The mantra that created miracles in the ancient times can also do so even today , it happens too It is common to hear that some one had some specific benefit due to the *namokāra mantra* , someone got cured of his ailments, someone came out of a tormenting predicament, someone got his lost wealth and some one was cured of the effects of poison.

A businessman from south India got his five kilograms of gold confiscated in an income tax raid, the case went on for months He started the chanting of the *namokāra mantra* After six months he won the case and got back his gold.

Many such incidents take place even today, but because of lack of communication and publicity the common man does not get the correct information We have given illustrations of five famous old stories of the effects of *namokāra mantra* in this book, these certainly impress the readers We narrate here a few true and famous incidents of modern times where the tangible effects of *namokāra mantra*, based on experience, have been detailed.

1

All the plights of *Abdula Rajjāka*, a muslim from *Jakhaura* (*Jhansi*), were removed by the *namokāra mantra* A letter from him was published in Jain Darśana (vol 5-6, year-3 p 31) We are giving the excerpts of this letter

I follow the rule that before sleeping I keep on chanting the *namokāra mantra* One winter night a large snake shared the bed with me and I was not aware of it. I dreamt as if someone was warning me that there was a snake and telling me to get up I got up two or three times and looked around with the help of a lantern Seeing nothing I returned back to the bed and slept Due to the effect of the mantra I did not come out of the bed on the side the serpent was lying, not even once In the morning after I got up I started to roll up the mattress It was then that I saw the large and thick snake lying in my bed. I pulled the bedsheat The snake immediately raised its head but slithered down through the hanging bedsheat and went away

The second incident is just two three months old. When the people of my community came to know that I have accepted Jainism a meeting was organised and I was called to attend From Jakhaura I went to Jhansi and attended the meeting Everyone present expressed his views and raised many questions I kept on replying them all Many people went to the extent of conveying that it is better to kill such person rather than allow him to convert into other religion Thus everyone told what he thought. In the end everyone went home and I too returned to my room In the evening, just at the sunset I started my *sāmāyika* (a Jain meditation) When I concided my *sāmāyika* and opened my eyes I was stunned to see a large snake crawling near me I also saw a pot placed near the door , this indicates that someone had brought the snake in the pot and left it at my door The only intention could be to harm me

But that snake did not harm me in any way Full of fear, I enquired from people around about who had done this , but in vain Next day when I was doing *sāmāyika* the snake bit a neighbour's son The man cried and uttered, "Oh ! What I have done. I brought that snake for four annas to harm

someone and it has bitten my own son." It was then that I came to know of the culprit. The child was given treatment. Even I helped. But he did not respond and died. That man had only one son. After 15 days that man also died. See, what a pillar the *sāmāyika* and the *namokāra* is, the looming disaster of death was pacified and passed away without harming.

(Courtesy Mangala-mantra Namokāra An Analysis, Dr Nemichandra Jain, Jyotiṣācārya)

2

In the modern scientific age when the medical science claims of its ultimate progress, there are still some diseases for which science fails to provide a treatment. Even doctors tell that the patient requires prayer not medicine anymore. They loose hope for the patient's life.

Something like this happened to *Śrī Gulābcand Bhāī*.

For six months *Śrī Gulābcand Bhāī* suffered from headache. Doctors were consulted and told, "I have terrible headache, please give me proper treatment."

After extensive checkup doctors said, "We can not diagnose your disease."

One after another, a number of doctors were consulted. But none of them could diagnose the disease and gave the same reply. The pain went on increasing.

One day *Gulābcand Bhāī* saw a clot of blood in the mucus when he coughed. When he informed of this to the family doctor, a lot of tests were conducted. The doctor said, "*Gulābcand Bhāī*! it appears to be cancer."

Hearing of cancer, *Gulābcand Bhāī* became concerned. He met Dr Kapūr, who examined him thoroughly and said, "Just now, you take a course of penicillin. We shall start any other treatment after that only."

With every passing day *Gulābcand Bhāī's* condition deteriorated. There was inflamation and swelling in the throat. Quantity of food intake reduced. Even with the help of liquids no solid food could be swallowed. He was in a bad shape.

The inflamation inside the throat increased and it became difficult even to take liquids. Next day Dr Modi was consulted. After examination and tests he said, "*Gulābcand Bhāī*, your cancer has reached its last stage. There is no scope of treatment. The condition has deteriorated so much that it is not possible even to take a slice for biopsy."

After this, Dr Modi took aside the family doctor of *Gulābcand Bhāī* and advised him, "The patient won't last more than a day or two. Inject sedatives so that he dies peacefully."

Dejected, *Śrī Gulābcand Bhāī* and his family doctor returned. They had lost all hope of life.

The fact was that *Śrī Gulābcand Bhāī* had the cancer of throat and tongue. The tonsils, that assist swallowing of the food, were also inflamed. This cancerous inflamation of the tonsils had reduced the passage in the food pipe.[1] That is why *Śrī Gulābcand Bhāī* could not even drink water. He asked his family doctor, "Doctor, please do something so that I may drink water. I am thirsty, the throat is absolutely dry."

The family doctor assured, "Spend the night somehow. I shall feed you some water with the help of a tube tomorrow morning."

Śrī Gulābcand Bhāī returned home. He was already so disheartened that he was not able to build any confidence even on the assurance of the family doctor. The thought that he will not last the night kept on tormenting him. The darkness of despair started filling his mind slowly.

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1 *Gulābcand Bhāī* had registered himself for cancer treatment in Tata Memorial Hospital, Bombay on dated 13-12-45

When the courage tires, worldly support crumbles and there is not a ray of hope, man turns towards religion Only religion provides him an alround protection. *Gulābcand Bhāī* also thought of religion He thought–Why not chant the *navakāra mantra*, that is the only hope now

It was half past seven in the evening The doors of the house were closed Seeing the last moments approaching he begged pardon from his family members and all the beings in the world After this he wished that all the beings be happy, healthy and flourishing. Then *Gulābcand Bhāī* drowned himself in the chanting and practice of *navakāra mantra* With the increasing concentration on *navakāra mantra* the agony slowly reduced No desire was left except that of a purer next life

Driven by such extreme melancholy, when a man submits to religion he forgets everything else due to the resultant acuteness of faith This acuteness of faith hastens the success in practices

At eleven in the night *Gulābcand Bhāī* vomited profusely and became unconscious due to extreme weakness What happened was that the chanting of the *navakāra* mantra with such deep concentration showed its results, the cancerous infection and the contaminated blood was thrown out and the patient was cured.

Although he had fainted due to weakness, the family members took it to be the coma before death He is not going to come out of this coma, they thought, and started wailing and crying But after sometime *Gulābcand Bhāī* regained consciousness As he was got rid of the disease, he felt relieved and light. It felt as if, the dark clouds of torture had dispersed. He asked for water and drank two-three tumblers full

The family members also felt relieved. A ray of hope flickered. The person who could not even gulp a mouthful of water had consumed two-three tumblers It was a sure sign of an improved condition

His mother asked, "Son ! have some milk."

Gulābcand Bhāī said, "Bring it please, I shall try to drink."

The mother brought some milk. *Gulābcand Bhāī* drank one cup of milk He had a sound sleep When he got up in the morning he felt exhilarated He took tea. After four five days he started taking liquid and semi-solid food. He started regaining energy and alertness

Gulābcand Bhāī had a direct experience of the efficacy of the *navakāra mantra* He started silently chanting the *navakāra mantra* all the time and wishing that all beings be happy and healthy. After about a week, when *Gulābchand Bhāī* went with his family doctor to meet the specialist, he was astonished. He had given only a day or two of life to *Gulābcand Bhāī* He asked *Gulābcand Bhāī*, "Under whose treatment you recovered" He replied, "I have simply called the God's name I have not taken any medicine"

How could the doctor believe that the God's name had cured *Gulābcand Bhāī*? He asked a lot of questions, but how long could he continue asking and what new could *Gulābcand Bhāī* relate?, he had only chanted the *navakāra mantra* In the end the doctor stopped enquiring

After this he got many other worldly benefits due to the chanting of *navakāra mantra* He got house and shop of his liking without any premium He could meet the desired person without any difficulty Any economic problem would also be solved automatically The chanting of *navakāra mantra* made his life happy

(This incident happened in the year 1945 A D) His address is as follows

Śrī Gulābcand Bhāī Khīmcand Master,
Near *Nemīśwara* Temple,
Ambali Falī, Jamnagar (Saurashtra)

(Based on the book 'Acintya Cintāmani Navakāra' by Muni Amarendra Vijaya ji)
(Courtesy Mahāmantra Namokāra by Upādhyāya Kewal Muni)

NAVA GRAHA ŚĀNTI JAPA VIDHĀNA

(The method for pacifying the nine planets)

The names of the nine planets according to Indian system of astrology are .

1. Sun, 2 Moon, 3 Mars, 4 Mercury, 5 Jupiter, 6 Venus, 7 Saturn, 8 Rāhu, and 9 Ketu (the last two being symbolic representation of discordant positions of the Sun and the Moon in association with the Earth)

Out of these the Sun, Mars, Saturn and Rāhu are potent and dynamic When favourable these show benefits fast, and when unfavourable these cause painful bad effects, with the same intensity The bad effects of the remaining five planets are not so distressing However, an unfavourable planet certainly causes some or the other problem As such many methods for countering the ill-effects of these planets have been suggested. For example

■ Chanting of the planet pacifying mantra ■ Penances like *āyambila* ■ Wearing suitable gems ■ Ritual worship of the planet ■ Wearing dress of colour suitable to the planet ■ Donating things of the colour of the planet

Out of these the most convenient and effective method is mantra chanting In the ancient Jain works three methods for the use of pacifying mantras have been mentioned

1 Chanting of the ***namokāra mahāmantra*** specified for the planet.

2 Chanting of the name of the ***Tīrthamkara*** specified for the planet

3 Chanting of the mantra specified for the planet.

We are giving here all the three methods Choose the day, the colour of the dress, seat and the rosary and chant specified number of repetitions everyday Also do *āyambila* (one grain, one meal) or *ekāsanā* (one meal per day) Doing penance with chanting speeds up the result

PLANET PACIFYING MANTRAS

The Sun :

Namokāra mantra- om hrīm namo siddhānam **ॐ ह्रीं णमो सिद्धाणं,** (red colour), one thousand repetitions per day



Padmaprabha Tīrthamkara Japa*–om hrīm śrīm namah padmaprabhave mama sūrya graha śāntim kuru kuru svāhā* **ॐ ह्रीं श्रीं नमः पद्मप्रभवे मम सूये ग्रह शान्तिं कुरु कुरु स्वाहा।** (7000 repetitions, red rosary)

Planet Mantra–*Namaskāram ca mārtandam mamopari krpam kuru Om srām srīm sraum srah sa sūryah mama tustatu* (27 repetitions)

नमस्कारं च मार्तण्डं ममोपरि कृपां कुरु । ॐ स्रां स्रीं स्रौं स्रः स सूर्यः मम तुष्टतु ॥

The Moon :

Namokāra mantra*–om hrīm namo arihantānam,* **ॐ ह्रीं णमो अरिहंताणं** (white colour), one thousand repetitions per day



Candraprabha Tīrthamkara Japa*–Om hrīm śrīm namaścandraprabhave mama candra graha śāntim kuru kuru svāhā* **ॐ ह्रीं श्रीं नमश्चन्द्रप्रभवे मम चन्द्रग्रह शान्तिं कुरु कुरु स्वाहा ।** (6000 repetitions, white rosary)

Planet Mantra–*Om śrām śrīm śraum śrah śaśideva ! namostu te,*

Amrtām ca sadāmīyam sa candrah mama tustaye (27 repetitions)

ॐ श्रां श्रीं श्रौं श्रः शशिदेव ! नमोस्तु ते । अमृतां च सदामीयं स चंद्रः मम तुष्टये ॥

The Mars :

Namokāra mantra–Om hrīm namo siddhanam

ॐ ह्रीं णमो सिद्धाणं । (red colour), one thousand repetitions per day

Vāsupūjya Tīrthamkara Japa–Om hrim śrim namo vāsupūjya bhagavate mama mangala graha śāntim kuru kuru svāhā

ॐ ह्रीं श्रीं नमो वासुपूज्य भगवते मम मंगल ग्रह शान्तिं कुरु कुरु स्वाहा ।

(8000 repetitions, red rosary)



Planet Mantra–*Om kram krīm kraum krah kujadeva ! dayam kuru, Bhumiputra ! bhayacchedu sarvaristaharo harah* (27 repetitions)

ॐ क्रां क्रीं क्रौं क्रः कुजदेव ! दयां कुरु । भूमिपुत्र ! भयच्छेद सर्वारिष्टहरो हर : ॥

The Mercury :

Namokāra mantra–Om hrīm namo uvajjhayanam

ॐ ह्रीं णमो उवज्झायाणं । (Yellow colour), one thousand repetitions per day)

Śāntinātha Tīrthamkara japa–Om hrim srim namo śantinathaya mama budha graha santim kuru kuru svāha

ॐ ह्रीं श्रीं नमो शान्तिनाथाय मम बुध ग्रह शान्तिं कुरु कुरु स्वाहा ।

(10,000 repetitions, yellow rosary)



Japas of *Vimalanātha, Anantanātha, Dharmanātha, Kunthunātha* and *Śrī Vardhamāna Swāmī* are also done

Planet mantra–*Om bram brim braum brah budho [illegible] bahus ampadan Sasisuto [illegible] bhava* (27 repetitions)

ॐ ब्रां ब्रीं ब्रौं ब्रः बुधो ब्रः बहुसंपदः । शशिसुतो न रिष्टस्त्वं ऋद्धि वृद्धिप्रदो भव ॥

The Jupiter :

Namokāra mantra–Om hrim namo ayariyanam

ॐ ह्रीं णमो आयरियाणं । (yellow colour), one thousand repetitions per day

Sumatinātha Tīrthamkara Japa–Om hrim srim [illegible] Sumatinathaya bhagavate mama guru graha santim kuru [illegible]

ॐ ह्रीं श्रीं नमो सुमतिनाथाय भगवते मम गुरु ग्रह शान्तिं कुरु कुरु स्वाहा ।

(12,000 repetitions, yellow rosary)



Planet Mantra–*Om jrām jrim jraum jrah [illegible] brhaspatih Bhūrbhuvo dhanadātā ca mām svamisya krpam kuru*

(27 repetitions)

ॐ ज्रां ज्रीं ज्रौं ज्रः जीवदेवो बृहस्पतिः । भूर्भुवो धनदाता च मां स्वामिंस्तु कृपां कुरु ॥

The Venus :

Namokāra mantra–Om hrim namo arihantanam

ॐ ह्रीं णमो अरिहंताणं । (white colour), One thousand repetitions per day

Suvidhinātha Tīrthamkara japa--Om hrīm śrīm namah śri suvidhināthāya mama sukra graha śāntim kuru kuru svahā

ॐ ह्रीं श्रीं नमः श्री सुविधिनाथाय मम शुक्र ग्रह शान्तिं कुरु कुरु स्वाहा ।

(11,000 repetitions, white rosary)



Planet Mantra–*Om hram hrim hraum hrah sa sukrah asuroguruh. Suklavarnam saukhyakartā varna duhkham tu cūraya*

(27 repetitions)

ॐ ह्रां ह्रीं ह्रौं ह्रः स शुक्रः असुरोगुरुः । शुक्लवर्णं सौख्यकर्ता वर्ण दुःखं तु चूरय ॥

The Saturn :

Namokāra Mantra–Om hrīm namo loe savva sahūnam

ॐ ह्रीं णमो लोए सव्व साहूणं ।

(black colour), one thousand repetitions per day



Munisuvrata Tīrthamkara japa–Om hrim srīm namo sri munisuvrata swāmine mama sani graha śantim kuru kuru swāha

ॐ ह्रीं श्रीं नमो श्री मुनिसुव्रतस्वामिने मम शनि ग्रह शान्तिं कुरु कुरु स्वाहा ।

(32,000 repetitions, black rosary)

Planet Mantra–*Om dhmam dhmim dhmaum dhmah sanidevo ravisutah, tustamanah mamānandam mama satruharo bhava*

(27 repetitions)

ॐ ध्मां ध्मीं ध्मौं ध्मः शनिदेवो रविसुतः । तुष्टमानः ममानन्दं मम शत्रुहरो भव !

The Rāhu :

Namokāra Mantra– Om hrim namo loe savva sāhunam,

ॐ ह्रीं णमो लोए सव्व साहूणं ।

(black colour), one thousand repetitions per day



Aristanemi Tīrthamkara Japa– [illegible]

ॐ ह्रीं श्रीं नमो अरिष्टनेमिनाथाय मम राहु ग्रह शान्तिं कुरु कुरु स्वाहा ।

(21,000 repetitions, black rosary)

Planet Mantra– [illegible]

[illegible] (27 repetitions)

ॐ रा रीं रौं र. आसुरिः सिंहिकासुतः । रोग-शोक-दुःखहर्ता सर्वकोटि-फलप्रदः ॥

The Ketu

Namokāra Mantra– [illegible] *sāhūnam*

ॐ ह्रीं णमो लोए सव्वसाहूणं ।

(black colour), one thousand repetitions per day



Pārsvanatha Tīrthamkara japa– [illegible]

ॐ ह्रीं श्रीं नमो भगवते पार्श्वनाथाय मम केतुग्रह शान्तिं कुरु कुरु स्वाहा ।

(21,000 repetitions, black rosary)

Planet Mantra– [illegible]

[illegible] (27 repetitions)

ॐ भ्रां भ्रीं भ्रौं भ्रः केतुः कल्याणकारकः । स एव सुखदाता च दुःखसर्वनिवारकः ॥

SOME IMPORTANT FACTS

Due to the space limitations the illustrated description of the *namokāra mahāmantra* given there is very precise and brief We give here some reference with explanations from the ancient source books–

Namokāra Mahāmantra :

Why the *mahāmantra*? The following verse from '*Namokāra Mantra-Māhātmya*' provides the reply

M[illegible] am samsārasāram triyagadanupam [illegible]-pāpārimantram
Samsārocchedamantram visaya visaharam karma nirmulamantram
Mantram [illegible]dhipradānam [illegible]asukha [illegible]ananam [illegible]ajñāna mantram
Mantram [illegible] jainamantram japa japa japitam janma nirvāna mantram

मंत्रं संसारसारं त्रिजगदनुपमं सर्व-पापारिमंत्रं
संसारोच्छेदमत्रं विषय-विषहरं कर्म-निर्मूलमंत्रं
मंत्रं सिद्धिप्रदानं शिवसुख-जननं केवलज्ञान-मंत्र
मंत्रं श्री जैनमंत्रं जप जप जपितं जन्म निर्वाण मंत्रम् ॥

This mantra is the essence of the world, it is unique in the three worlds, it is destroyer of all the sins It is the vanquisher of all miseries of this world, it is the eliminator of the poison of mundane indulgences, it is the eradicator of the root of karma. It is the provider of perfection in all mantras, it is the source of well being and bliss, it is the mantra that leads to omniscience The continued chanting of this mantra liberates the soul from the cycles of life

Another verse from '*Namaskāra Fala Stotra*'

[illegible]
[illegible] menam [illegible] mp[illegible]

वाहि-जल-जलण-तक्कर-हरि-करि-सगाम-विसहर भयाइ ।
नासंति तक्खणेणं जिण-नवकारप्पभावेण ।५। —नमस्कार फल स्तोत्र

The *namokāra mantra* immediately removes the fears of disease, water fire, thief, lion elephant, war, snake, etc

The Form of Arihanta :

[illegible]
[illegible]

–*Visesavasyaka Bhasya 3585*

देवासुर मणुयाणं अरिहा पूया सुसत्तमा जम्हा ।
अरिणा हता रयं हंता, अरिहता तेण वुच्चंति ॥ –विशेषावश्यक भाष्य

As he is venerable for gods, demons, humans he is called 'arhant' the universally venerable, and because he has destroyed karma, the enemy he is called 'Arihanta' the destroyer of enemies

The Eight Great Insignias (Asta Mahāprātihārya) :

Aśokavrksah sura puspa [illegible]
[illegible] dhvanis[illegible]ma[illegible]amcesan[illegible]
Bhāmandalam dundubhira[illegible]
[illegible]prātihāryāni jineśvarānam

अशोकवृक्ष. सुरपुष्पवृष्टिः, दिव्य ध्वनिश्चामरमासनं च ।
भामण्डलं दुन्दुभिरातपत्रं सत्प्रातिहार्याणि जिनेश्वराणाम् ॥

The eights great insignias of the *Tirthamkara* are 1, The *Aśoka* tree, 2. The divine shower of flowers, 3 The divine speech 4 The Divine Whisks, 5 The Divine throne 6. The Divine Orb, 7. The divine drums, and 8 The triple canopy

The Eight Attributes of the Siddha :

With the end of the eight types of karmas eight qualities appear in the Siddha–

Nānam ca damsanam ceva avvabāham taheva sammattam,

Akkhayathi-ī arūvi agurulahu vīriyam havai

णाणं च दंसणं चेव अव्वाबाहं तहेव सम्मत्तं ।

अक्खयठिइ अरूवी अगुरु लहु वीरियं हवइ ॥

1 With destruction of the knowledge-obstructing-karma (*Jñānāvaranīya*) appears infinite knowledge

2 With the destruction of perception-obstructing-karma (*Darśanāvaranīya*) appears infinite perception

3 With destruction of emotion-evoking-karma (*vedanīya*) appears unhindered and infinite inner bliss

4 With the destruction of illusory karma (*Mohanīya*) appears the stabilisation within the real self that becomes evident by the purifying cognition (*ksāyika samyaktva*) and the purifying conduct (*Ksāyika cāritra*)

5 With the destruction of the age-determining-karma (*Āyusya*) appears the immortal indestructible and ageless form

6 With the destruction of the form-determining-karma (*Nāma*) appears the formlessness

7 With the destruction of the status-determining-karma *(Gotra)* appears the dimensionlessness (it is due to this attribute that infinite perfect souls exist in the state of *moksa* at the same time)

8 With the destruction of the hindering karma (*Antarāya*) appears infinite inner power

Note : The illusory Karma (*Mohanīya*) has two forms *Darśana Mohanīya* (faith distorting) and *cāritra Mohanīya* (conduct distorting) When the illusory karma is completely destroyed there appear the attributes of purifying conduct and cognition In a perfect soul the meaning of the attributes of conduct and cognition is the continued existence in the form of pure soul for infinite time

The Thirty Six Attributes of the Ācārya :

The thirty six attributes of the *Ācārya* related to the code of conduct are as follows

[illegible]

[illegible]

[illegible]

[illegible]

–Āvaśyaka sūtra

पंचिन्दिय संवरणो तह नवविह बंभचेर गुत्तिधरो ।

चउविह कसायमुक्को, इअ अट्ठारस गुणेहिं संजुत्तो ।

पंच महव्वय जुत्तो, पंचविहायार-पालण समत्थो ।

पंचसमिओ तिगुत्तो इह छत्तीस गुणेहिं गुरु मज्झ ।

(5) Discipline over the five senses viz., ears, eyes, nose, taste and touch

(9) Observation of celibacy with nine restraints

(4) Winning over the four passions viz , anger, conceit, illusion, and greed.

(5) Observer of the five great vows viz Ahimsā, truth, non-stealing, celibacy and non-possession

(5) Capable of observing and propagating the observation of the five conducts viz, Knowledge, faith, conduct, penance and potency

(5) Observer of five rules of conscientiousness viz, that of movement, speech, take-put, exploration and disposition

(3) Observer of the three restraints viz mind, speech and body

The *ācārya* himself observes and guides others to observe these thirty six disciplines that are the basis of the code of conduct Besides these there is another set of thirty six attributes like good lineage, etc

The Twenty Five Attributes of the Upādhyāya :

There are two interpretations of the 25 attributes of the *Upādhyāya*

(A) Who has the knowledge of, and is capable of imparting to his students the knowledge of the (11) canonical texts (*Angaśruta*) like *Ācāranga* and the (12-23) twelve sub-canonical texts (*Upānga-śruta*) like *Aupapātika* Who are also the observers of the (24) regular code of action and the (25) irregular code of action

The irregular code of action (*Karana-sattarī*) includes the actions that are done when needed, The list of the seventy such actions is (4) discipline of alms (*pindavisuddhi*), (5) conscientiousness (*samiti*), (12) feelings or attitudes (bhāvanā), (12) monk disciplines (*bhiksupratimā*), (5) discipline of senses (*indriyanirodha*), (25) inspection and introspection (*pratilekhanā*), (3) restraints (*gupti*) and (4) inner resolves (*Abhigraha*)

The regular code of action includes the actions that are to be performed everyday These are also seventy (5) great vows (*mahāvratas*), (10) righteousness of monk (*śramana dharma*), (17) discipline (*samyama*), (10) services to the monk organisation (*vaiyāvrtya*), (9) restraints of the vow of celibacy (*brahmacarya-gupti*), (3) the three gems-knowledge, faith and conduct (*Jñana, darśana, cāritra*), (12) penances (*tapa*), and (4) removal of the passions (*kasaya-nigraha*)

-based on *Ogha Niryukti Bhāsya*

(B) According to the second interpretation the 25 attributes are as follows

Barasanga viu buddha karana-caranajuo,
Pabhavana joga niggaho, uvajjhaya gunam vande

बारसंग विऊ बुद्धा करण-चरणजुओ ।
पभावणा जोग-निग्गहो, उवज्झाय गुणं वन्दे ।

The *upādhyāyas* are those who have these 25 attributes experts of the 12 canons, propagators of religious order by eight methods, including the regular and irregular codes of action, removers of the attachments of mind, speech and body

The 27 Attributes of the Sādhu (monk) :

The 27 attributes of the *sādhu* have been detailed in the *Samavāyanga sūtra* as also in the following popular verse

Panca mahavvaya jutto tah pancindiya samvaran
Cauvviha kasaya mukko tao samadharani
Tisacca sampanna tio khanti samvegarao
Veyana maccu bhaya gayam sahu guna sattavisa

–Āvasyaka Sūtra (Samavāyānga 27)

पंच महव्वय जुत्तो, तह पंचिंदिय संवरणो । चउव्विह कसाय मुक्को, तओ समाधारणीया ॥
तिसच्च सम्पन्न, तिओ खंति सवेगरओ । वेयण मच्चुभय गयं, साहु गुण सत्तावीस ॥

–आवश्यक सूत्र (समवायांग २७)

There are 27 attributes of *sādhu* listed as follows The practitioner of five great vows (5) The discipliner of the five senses (5) He is free of the four passions (4) He is tranquil at all the three levels of thought, speech and action (3) He is truthful at all the three levels of feeling, speech and conduct (3) He is forgiving (1) He is detached (1) He indulges in practices leading to purity of knowledge,faith and conduct (3) He is equanimous towards pain (1) and he is free of the fear of death (1)

The 108 attributes of Five Levels :

Baras guna arihanta, Siddhā attheva suri chattisa,
uvajjhayā panavisa, sahū sagavisa atthasayam

बारस गुण अरिहंता, सिद्धा अट्ठेव सूरि छत्तीसा ।
उवज्झाया पणवीसा, साहू सगवीस अट्ठसयं ॥

There are 12 attributes of the *Arihanta*, 8 of the *Siddha*, 36 of the *Ācārya* , 25 of the *Upādhyāya* and 27 of the *Sādhu* The attributes of all the five venerables total to 108

The Basis of Meditation :

Ācārya śrī Mānatungasūri has detailed the location of the five centres on the body for the purpose of meditation–

Sisattha arihanta, siddha vayanammi, surina kanthe,
hiyayammi uvajjhaya caranatthiya sahuno vande **–Navakāra Sāra-9**

सीसत्था अरिहंता, सिद्धा वयणंमि, सूरिणा कंठे ।
हिययम्मि उवज्झाया, चरणठिया साहुणो वन्दे ॥ **–नवकारसार ९**

I venerate the Arihanta located at the head, the *Siddha* located at the face, the *Ācārya* located at the throat, the *Upādhyāya* located at the heart and the *Sādhu* located at the feet

The Omkāra in the Namokāra :

arihanta asarira ayariya taha uvajjhaya munino
pancakkhara nipphanno omkāro pañca paramitthi

–Navakāra sāra of Māntungasūri 7

अरिहंता असरीरा आयरिया तह उवज्झाय मुणिणो ।
पंचक्खर निप्फन्नो, ॐकारो पंच परमिट्ठी । **–मानतुंगसूरिकृत नवकारसार ७**

Om is composed by combining 'a' from *arihanta*, 'a' from *aśarirā* (formless, *siddha*), 'ā' from *Ācarya*, 'u' from *uvajjhāya* and 'm' from *muni* (monk, *sādhu*)

The Eight Petal Lotus :

Astapatre sitambhoje karnikāyam krtasthitim,
ādyam saptaksaram mantram pavitram cintayettatah 34
Siddhadikam catuskam ca dikpattresu yatha kramam,
cula pada catuskam ca, vidik pattresu cintayet 34

–The Yogasāstra of Hemacandrācārya ch-7

अष्टपत्रे सिताम्भोजे कर्णिकायां कृतस्थितिम् । आद्यं सप्ताक्षरं मंत्रं, पवित्रं चिंतयेत्ततः ॥३४॥
सिद्धादिकं चतुष्कं च दिक्पत्रेषु यथाक्रमम् । चूला पाद चतुष्कं च, विदिक् पत्रेषु चिंतयेत् ॥३४॥

–हेमचन्द्राचार्य योगशास्त्र, प्रकाश ७

Visualize an eight petal white lotus At its central circle write the seven letter pious mantra–*namo arihantānam* On its eastern petal write *namo siddhānam*, on southern *namo āyariyānam*, on western *namo uvajjhāyānam* and on the northern *namo loe savva sāhūnam* On the south-eastern petal write *eso panca namokkāro*, on the south-western petal write *savvapāvappanāsano*, on the north-western petal write *mangalānam ca savvesim* and on the north-eastern petal write *padhamam havai mangalam* Writing thus focus on this and meditate

APPENDIX-5

SARVATOBHADRA ĀNUPŪRVĪ A GOOD MEANS OF NAMOKĀRA CHANTING

Of the various processes of focusing the mind mathematics is an interesting one The Jain *ācāryas* have combined mathematics with religious subjects for the purpose of focusing the mind on spiritual meditation Out of the four interpretative styles of the Jain canons *(anuyoga)* mathematics forms an independent section *(ganitānuyoga)*

The *ānupūrvī* has been formulated as an aid to focus mind on the ***namokāra mahāmantra*** chanting and meditation In the *ānupūrvī* the five lines of ***namokāra mahāmantra*** are repeated in a series of various orders so that attention is not diverted.

Like the mathematical numbers the *ānupūrvī* is also framed in a vriety of ways In the ***Anuyogadvāra-sūtra*** there is a mention of different classes and sub-classes of *ānupūrvīs* Here we are giving the *sarvatobhadra ānupūrvī* The total of the five numbers in the squares from any direction is 15 Like the sarvatobhadra penance and configuration this *ānupūrvī* is also of special importance

The method of chanting is as follows

While progressing on the squares from left to right chant ***namo arihantānam*** at the numerical 1, ***namo siddhānam*** at 2, ***namo āyariyānam*** at 3, ***namo uvajjhāyānam*** at 4, and ***namo loe savva sahūnam*** at 5

About its benefits there is a famous couplet that means

आनुपूर्वी प्रतिदिन जपिये, चंचल मन स्थिर हो जावे ।

छह मासी तप का फल होवे, पाप-पंक सब धुल जावे ॥

मंत्रराज नवकार हृदय में, शांति सुधारस बरसाता ।

लौकिक जीवन सुखमय करके, अजर अमर पद पहुँचाता ॥

Chant the *ānupūrvī* everyday and your mind will be stable

It benefits as the six month penance and cleanses the mud of sin

The king of mantras, ***navakāra*** showers the essence of peace in mind

And filling the mundane life with happiness it leads to immortality

(1)

1	2	3	4	5
3	4	5	1	2
5	1	2	3	4
2	3	4	5	1
4	5	1	2	3

(2)

2	3	4	5	1
4	5	1	2	3
1	2	3	4	5
3	4	5	1	2
5	1	2	3	4

(3)

3	4	5	1	2
5	1	2	3	4
2	3	4	5	1
4	5	1	2	3
1	2	3	4	5

(4)

1	3	5	2	4
5	2	4	1	3
4	1	3	5	2
3	5	2	4	1
2	4	1	3	5

(5)

2	3	4	5	1
4	5	1	2	3
1	2	3	4	5
3	4	5	1	2
5	1	2	3	4

(6)

3	1	4	2	5
2	5	3	1	4
1	4	2	5	3
5	3	1	4	2
4	2	5	3	1

(7)

4	5	1	2	3
1	2	3	4	5
3	4	5	1	2
5	1	2	3	4
2	3	4	5	1

(8)

1	5	4	3	2
3	2	1	5	4
5	4	3	2	1
2	1	5	4	3
4	3	2	1	5

(9)

5	4	3	2	1
2	1	5	4	3
4	3	2	1	5
1	5	4	3	2
3	2	1	5	4

(10)

2	4	1	3	5
3	5	2	4	1
4	1	3	5	2
5	2	4	1	3
1	3	5	2	4

(11)

2	5	3	1	4
1	4	2	5	3
5	3	1	4	2
4	2	5	3	1
3	1	4	2	5

(12)

1	4	2	5	3
5	3	1	4	2
4	2	5	3	1
3	1	4	2	5
2	5	3	1	4

(13)

3	2	1	5	4
5	4	3	2	1
2	1	5	4	3
4	3	2	1	5
1	5	4	3	2

(14)

4	3	2	1	5
1	5	4	3	2
3	2	1	5	4
5	4	3	2	1
2	1	5	4	3

(15)

1	3	5	2	4
2	4	1	3	5
3	5	2	4	1
4	1	3	5	2
5	2	4	1	3

(16)

4	2	5	3	1
3	1	4	2	5
2	5	3	1	4
1	4	2	5	3
5	3	1	4	2

(17)

5	2	4	1	3
4	1	3	5	2
3	5	2	4	1
2	4	1	3	5
1	3	5	2	4

(18)

2	5	3	1	4
3	1	4	2	5
4	2	5	3	1
5	3	1	4	2
1	4	2	5	3

(19)

4	1	3	5	2
5	2	4	1	3
1	3	5	2	4
2	4	1	3	5
3	5	2	4	1

(20)

2	1	5	4	3
4	3	2	1	5
1	5	4	3	2
3	2	1	5	4
5	4	3	2	1

(21)

5	1	2	3	4
2	3	4	5	1
4	5	1	2	3
1	2	3	4	5
3	4	5	1	2

(22)

2	4	1	3	5
3	5	2	4	1
4	1	3	5	2
5	2	4	1	3
1	3	5	2	4

(23)

3	5	2	4	1
4	1	3	5	2
5	2	4	1	3
1	3	5	2	4
2	4	1	3	5

(24)

5	1	2	3	4
3	4	5	1	2
1	2	3	4	5
4	5	1	2	3
2	3	4	5	1